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FOREIGN INTELLIGENCE.

FRANCE.—Both Houses sat on Thursday. In the Senate M. Tirard, Minister of Finance, replying to his predecessor, M. Say, admitted that too many taxes had been remitted, but justified the expenditure, and attributed the stagnation of the revenue to bad harvests. He suggested that the diminution of fiscal prosecutions might be due to increased vigilance in supervision; but stated that he had given instructions for the stringent enforcement of the fiscal laws. He urged that a Budget which paid off forty-three millions of debt could not be regarded as showing a deficit, or as at all disquieting. But the warnings given by events should undoubtedly be heeded, and the Government was resolved to check increased expenditure. With prudence and wisdom there need be no alarm. As to public works, he deprecated either spoiling or ostracising the great companies; whom the constant threat that they were to be bought by the State paralysed, and deterred from making improvements. The Commission now sitting would report on the best solution of the question as to construction by the State or by the companies; and he justified the contingent draft of 90 millions on the floating debt in case the revenue showed no surplus.

After a speech by M. Bocher, the debate was adjourned.

The Chamber, by 399 votes to 120, refused to ratify an arrangement between the Government and the Bishop of Moulins, for the payment to him of 50,000f. as compensation for improvements in a State building hitherto used as a seminary for priests.

General Menabrea presented his credentials on Tuesday to President Grévy. In his address he stated that his mission was to maintain and draw closer the ties between two countries, which had so many common interests; and that personally he was particularly glad of his task, for among his most cherished recollections was his campaign as an Italian soldier, side by side with the brave French Army—"a glorious campaign, which has left imperishable feelings graven in every Italian heart." M. Grévy replied that he had long esteemed the General's title to glory and to his Sovereign's confidence; and that the common origin of Frenchmen and Italians, their brotherhood on the field of battle, and the identity of their interests, necessitated the maintenance and the drawing closer of those ties of friendship which existed between them.

M. Decrais, the new French Ambassador to Italy, started on Thursday night for Rome.

The Nihilist Prince Krapotkine has been arrested at Thonon. The arrest was made because the domiciliary visit had revealed important papers, showing his connection with recent disturbances in France. He is charged with being the prime instigator of a Franco-foreign association for the subversion of all social order, by means of assassination and pillage. He will be tried by the Correctional Tribunal of Lyons, with forty-five Anarchists already arrested.

The claim of the Marseilles Municipality to a certain park, estimated at three millions in value, having been definitively rejected by the tribunals, the Empress Eugénie, in a letter to M. Rouher, says:—

"In defending my rights before the tribunals I was chiefly actuated by respect for the French magistracy; for to suppose my cause lost beforehand would have been to assume that passion or personal interest could influence the decrees of our country's justice. But now that those rights have been acknowledged, I will not keep the land which the city of Marseilles once spontaneously gave to the Emperor, and which it now disputes. I consequently beg you to take the requisite steps for giving the city, in my name, the park and the mansion of Pharo, which the Emperor erected at his own expense. In thus acting I believe myself to be guided by the ideas of those who are no more; and I hope that you, who were their devoted friend, will approve my conduct."

Fully to understand this letter, it should be stated that some years prior to the fall of the Empire the Municipality presented Napoleon III. with a large piece of land behind the Catalans, and near the harbour. At that time towns vied with each other in homage to the Sovereign. This particular gift was not wholly so disinterested as might be imagined, for it was to the interest of Marseilles to attract the Court. The Emperor was imprudent enough to accept the gift, and he levelled the ground, planted trees, and erected a spacious palace, which was barely finished in 1870. Ten years later the Municipality had the idea of claiming, not only the ground, but the Palace. This was not very generous, nor very French, and could only be accounted for, though not justified, by the proverbial character of corporate bodies.

The Empress resisted the claim, and an eminent barrister, Maitre Aicard, who, during the Empire, belonged to the Opposition, and was still a Republican, undertook her cause. While condemning the unchivalric conduct of the Municipality, people rather wondered to see the Empress clinging to a building which she could no longer inhabit, and could not easily turn to immediate account. The above letter shows that she was actuated by no sordid motive. She would not doubt the impartiality towards an exiled widow of that French magistracy nowadays so often calumniated. The step she now takes is dignified and public-spirited, and it will be curious to see what answer is made by the Municipality. It cannot refuse, as a gift, what it has been claiming, for the city has a right to be considered; yet it must feel some awkwardness in accepting what it had unwarrantably claimed.

GERMANY.—In opening the winter semester lately, the Rector of the University of Leipsic mentioned that of twelve students who had died during last session, only four succumbed to natural causes. One fell in a duel; and six had committed suicide. This would bear out the statement of a recent compiler of social statistics, that the kingdom of Saxony is "the Chimborazo of suicide." In Saxony the number of those who take their own lives is absolutely greater than that of any other country in Europe. Its population is certainly denser; but no one has yet given anything like a plausibly complete explanation of this suicidal mania. In the German army, especially in the higher ranks, the number of suicides is greatly on the increase.

Early on Thursday morning, while a batch of about twenty-five miners were being raised out of a coal-pit near Portmund, the rope broke, and the cage containing the workmen fell to the bottom of the shaft—a distance of 1,800 ft. All were instantaneously killed. The calamity is ascribed to the over-weighting of the cage, which ought not to have taken up more than twenty men at a time.

AUSTRIA.—Oberdank, convicted of a design to assassinate the Emperor by means of a bombshell, was executed on Wednesday in Trieste. The day before his death the sentence was read to him, to which he listened without showing any sign of emotion, and on being taken back to his cell continued to show equal indifference. His dress was the uniform of the regiment of infantry from which he had deserted. He preserved his calm attitude to the last moment, and refused the consolation of the priest who accompanied him to the scaffold.

Like the Catholic and Orthodox Churches, the Mahommedan has now been organised in Bosnia. An Imperial decree appoints Mustapha Hilmi Effendi Reis-ul-Ulema, or head of the Ulema, and four Cadis as members of the Medjliss, or Council for deciding ecclesiastical affairs in Bosnia.

AMERICA.—An exciting chase, resulting in the death of one desperado and the wounding of two others, is reported to have taken place at Moberley, Missouri. Three men arrived at Moberley, and registered at the hotel as N. M. and John Curry and G. Smith, of Ottumwa, Iowa. A citizen afterwards recognised them as Nicholas, John, and Richard Cook, three notorious desperadoes, whose home is at Mount Sterling, Ill., and they were further identified as three of the four men whom the authorities attempted to arrest at Topeka, Kansas, and in which attempt the sheriff and an aid were badly wounded. Marshal Lynch, on being informed of these facts, prepared to arrest the men, and, accompanied by officers Stedger and Keller, approached them on the street in the business part of the town at noon. John Cook at once drew a revolver, and fired at Lynch. Several shots were exchanged, and then the desperadoes started on a run, followed by the officers and a large crowd of citizens, who kept up a running fire with pistols and shot-guns hastily gathered along the way. The fleeing men, after doubling for several blocks, came upon two saddled horses standing at a rack. Two of them mounted, and started towards the south-west. The third continued westward on foot. The men were each pursued by detachments of the crowd. Nicholas and John, the two on horseback, were overtaken by mounted men, and captured after receiving several wounds, Nicholas getting a charge from a shot-gun in his head, while John was knocked from his horse with a clubbed gun. The horses also were shot in several places. Richard, fleeing alone, was pursued by Marshal Lynch and Thomas Haworth, and, after several shots had been exchanged, he fell mortally wounded and died while the officers were bringing him back to town in a waggon. Nicholas and John were brought back and their wounds were dressed. Nicholas is wounded in the head, and will probably die before morning. John is also badly hurt. The men were shot in several places, and altogether 100 shots must have been fired during the chase, as the men, by dodging about, gave time for a large crowd to gather in pursuit, many of them armed, who fired as they ran. The desperadoes were well armed, and fired a large number of shots, but, strangely, not one of the pursuing party was wounded. The men were identified by citizens, who knew in Mount Sterling that they were wanted both in Illinois and Iowa for numerous crimes, being charged with burglary, horse-stealing, and murder. Nicholas afterwards confessed their identity, and telegraphed to their mother, Mrs. Shehan, of Mount Sterling, of their capture. They were well dressed, and had considerable money in their possession.—*New York Times.*

TURKEY.—The Paris correspondent of the *Standard* says that he has had before him a letter which has just been received in Paris from a high Court official in Constantinople, and which describes the mental condition of Abdul Hamid. The letter states that the Sultan is said to be living in a state of perpetual trepidation for his life. "He eyes with suspicion every one who approaches him, and even his most faithful friends are suspected of harbouring evil designs either against his life or his throne. There need be little astonishment at this, since, though Abdul lives up in his palace, from which he issues but once a week at most, to attend service at the mosque, he is well aware that not only is discontent rife among the higher classes, but that, what is more serious and unusual, the lower strata of society have begun to feel that the rule of the Abdul Medjid dynasty is fast drawing to a close, and that a catastrophe may be expected at any moment." According to a Reuter's telegram from Constantinople, however, the Sultan, in the course of a recent conversation with a political personage, said the statements published by some newspapers asserting that he lived in fear of conspiracies were wholly groundless. "The blood of the brave dynasty of Othman ran in his veins, and he was, moreover, a Turk and shared the well-known courage of the race." The Sultan further stated that he well knew the real wants of his country, and he had ordered the Porte to adopt rigorous measures for the suppression of corruption and for the proper administration of the finances. He had also given special directions for the promotion of public works. Recognising as he did the misery of his people, he was resolved to do all in his power to restore prosperity, justice, and order. The Sultan also gave an absolute denial to the report that his policy was one of hostility to England, and declared that he recognised the imperative necessity of maintaining a good understanding with the British Government, being convinced that the interests of Turkey demanded it. At the same time he desired to cultivate the friendship of other Powers.

HUNGARY.—The Vienna correspondent of the *Daily Telegraph* gives the following account of proceedings at Wednesday's sitting of the Hungarian Diet at Buda-Pesth:—

M. Gabriel Ugron addressed the following questions to the Government:—What truth is there in the statement that an alliance exists between Austria and Germany? If such an alliance has really been concluded, is the Government in a position to give its particulars, to say for what length of time it will be valid, and whether it covers every contingency that may arise, or only certain eventualities? Has the Government any knowledge of Russian armaments, and if so, does it consider that precautions should be taken for every emergency? In reply, Minister-President Tisza said that although it was never convenient to answer such questions *exabrupto*, yet, as the interpellation itself might spread alarm, he would deal with it at once. It was his firm conviction that some of the rumours referred to were void of foundation and the rest grossly exaggerated. The peace of Europe could not be considered as imperilled. This explanation did not satisfy M. Ugron, who observed, "It might imply that he (the Minister-President) was of opinion that an alliance between Austria and Germany did not exist. At all events, the answer was not reassuring." M. Ugron then specified several points on which he would like to have further particulars. The Minister, rising for the second time, said the new questions addressed to him were of such a delicate nature that it was impossible to improvise a reply. Nevertheless, he could state that the words, "void of foundation" and "exaggerated," applied exclusively to the warlike reports lately current. He could positively assert that nothing, absolutely nothing, had arisen to shake the confidence in the maintenance of peace hitherto entertained by the Government. He thought that would be found a precise answer. It did not apply merely to to-day, but to the present time. He believed that everybody in the monarchy and abroad was convinced that if war should break out, which God forbid, the sons of Hungary would be found united. M. Ugron declared himself fully satisfied with M. Tisza's second statement, which met with the marked approval of the whole House.

Writing on Wednesday night, the Berlin correspondent of the *Standard* says:—

The fact that an article of a soothing character appears in a prominent place in the columns of the *Norddeutsche Zeitung* to-night, in reference to the international crisis, is an unmistakeable sign that matters have taken a favourable turn, thus confirming the anticipations I have expressed that the warnings issued last week had produced the desired effect so far as Russia is concerned. The Berlin semi-official organ deals with a remarkable article which appears in the *Moscow Gazette*, from the pen of M. Katkoff, formerly one of the leaders of the ultra-patriotic Slavophile party. M. Katkoff about a year ago renounced all connection with General Ignatief, and now he has just given his readers another surprise. He writes in a rational manner on Russia's foreign policy, and particularly her relations to Germany. For the "Comedy of Errors which has been playing for years," and producing ill-blood between Russia and Germany, the Moscow Professor holds the retired diplomatist, Prince Gortschakoff, responsible. The late visit of the Russian Foreign Secretary to Varzin and its possible consequences are also part of the text on which the Russian paper dilates. Prince Bismarck's organ remarks that the opinions expressed in this article have been welcomed by the political world of Berlin with all the more satisfaction, as they may be considered to represent the views held in the highest quarters in St. Petersburg. It continues:—"Certain Russian journalists, with the aid of some persons in office, succeeded in misleading the judgment of their readers, and making them more susceptible to excitement, artfully or artificially fostered. It is satisfactory that an organ of such weight as the *Moscow Gazette* undertakes to set public opinion in Russia right on the misunderstandings so produced. The journey of M. de Giers was welcomed by Germany. The cordiality of his reception at Court and in the country agreed not only with the intimate relations between the two statesmen, but also between the two Cabinets. If the *Moscow Gazette* hopes that the meeting of M. de Giers and Prince Bismarck will have cleared the way to a mutual understanding, we, on our part, desire to express the belief that neither of those Ministers had occasion to do any such thing, no misunderstanding having ever existed between them. The *Moscow Gazette*, however, is able to boast that, with a clear practical insight into facts, it has cleared the ground of those accumulated errors which had been produced by an unscrupulous falsification of history, and which had, unfortunately, been so far successful as to dim the clearness of vision of public opinion in Russia."

EGYPT.—A telegram to the *Standard*, dated Cairo, Wednesday night, states:—

The release of political prisoners is continuing, and those who have already returned to their homes at Cairo and in the provinces are receiving congratulatory visits from men in the highest positions. They are overwhelmed with expressions of sympathy for having been subjected to three months of an imprisonment which is now ended by their unconditional release, without even a formal trial. The Commission of three members has been appointed to carry out the confiscation of the property of the prisoners banished to Ceylon, and by an order from the Ministry of the Interior the provincial officials are to seize the lands and cattle belonging to them. The Commission is not expected to commence its work till after the prisoners have left Egypt. The slow progress which is apparently being made in the question of indemnities is creating great dissatisfaction at Alexandria.

NEWFOUNDLAND.—Newfoundland was on Monday visited by a storm which is described as the worst that has been known for fifty years. Fifteen vessels are lying total wrecks around Twillingate Island. Seven lives were lost in one case. Several fishing towns report a loss of smacks.

IRELAND UNDER MR. GLADSTONE.

The private inquiry into the assassination of Lord Frederick Cavendish and Mr. Burke was continued on Saturday. The two men who were passing through the park on tricycles on the day of the crime and saw the assassins driving away on the car were examined, as was also a man in whose house were found four knives with which it was thought that the murders were committed. The investigation has, however, led to no satisfactory result; and the two men, Brady and O'Hanlon, who were arrested on suspicion of being concerned in the assassinations have been discharged, but they are still kept under police surveillance. Fresh proclamations by the Lord-Lieutenant were issued on Saturday with regard to the murders. The first offers a reward of £5,000 for private information to be given within six months which shall lead to the conviction of the murderers. The second offers £1,000 and a free pardon to any person concerned in or privy to the murders (not being one of the four actual perpetrators that drove from the scene on a car) who shall within three months give private information leading to the conviction of any one of the murderers, or of any other person concerned in or privy to the crime. The third offers £500 reward for such private information as shall lead to the identification of any person concerned in or privy to the murders, or of the horse and car used on the occasion, or of the clothes worn by the assassins at the time they committed the murders, or of the weapons they used. Westgate, the self-accused murderer of Lord Frederick Cavendish and Mr. Burke, arrived in Dublin on Saturday night from Plymouth. Mr. Fairchild, the steward of the ship *Gladstone*, to whom the prisoner made the confession, also came by the same vessel.

The trial of Thomas Higgins, the second of the prisoners charged with the murder of the Huddys, near Lough Mash, was concluded in Dublin on Saturday. In summing up the judge remarked that no person in the locality in which the murders were committed opened his mouth, although all the circumstances of the crime and the steps taken to conceal the bodies must have been known to a great many persons. They were bound together in one confederacy of secrecy and silence. The jury retired to consider their verdict, and after an absence of an hour and a half they returned into court, and desired to know whether Kerrigan's wife had any opportunity of communicating verbally with her husband while he was in prison prior to his giving information. The judge said there was no evidence on the point, but there was a rule of the prison, which he was not at liberty to mention unless counsel for the prisoner consented. Counsel for the prisoner did not consent, and the jury again retired, and after ten minutes they returned a verdict of guilty. The prisoner protested his innocence. The judge, in passing sentence, said the prisoner had borne a cold-blooded part in the murder. Secret and wicked confederacies like that in which he was engaged would come to an end; the law would be vindicated sooner or later; and, finally, the whole web of crime would be unravelled and the criminals involved in punishment. He then sentenced the prisoner to be hanged on January 17. A memorial to the Lord-Lieutenant is in preparation praying for a mitigation of the sentence on Patrick Higgins.

The private inquiry respecting the Phœnix-park murders was continued on Tuesday. Some further statements of persons about the scene were taken down; but no one is detained in custody, nor is there, it is said, as yet any solid ground on which to rest a charge against anyone. The statements which have been collected, however, will be of use to the authorities.

Two men, named Higgins and Murphy, coal labourers, arrested under the Curfew Clause, were charged at the Dublin Police-court on Tuesday with having been away from their homes with intent to commit a crime. When arrested they gave false addresses. They were remanded.

At the close of the Connaught Winter Assizes on Tuesday, Mr. Justice Lawson said that he could not find fault with a single verdict given. If the jurors generally throughout Ireland discharged their duties in the same spirit as the jurors of the county of Sligo had done, the Judge said, he was not without hope that the reign of law and order would be again restored.

Father Gallagher, parish priest of Carrick, Glencolumbkill, county Donegal, gives a sad account of the condition and prospects of the people in his district. He says he is hourly surrounded by crowds of poor sufferers, begging with heartrending appeals for the price of a few pounds of Indian meal to save life. He complains that out-door relief cannot be given by the guardians, although the poor would die rather than enter the doors of the poor-house.

At Loughrea on Tuesday Mr. Cunningham, reporter for the *Freeman's Journal*, Mr. M'Dermott, representative of the Central News, and Mr. Barrett, were arrested on the charge of having formed part of a proclaimed National League meeting at Ballamana, county Galway, on Sunday, and having failed to disperse on the proclamation having been read. They were taken before the magistrate and remanded, bail being refused.

The Dublin police made a general search for arms in the city on Saturday night. Upwards of twenty public-houses believed to be the resort of members of the secret organisation which has directed the assassinations in and about Dublin were visited. Thirteen inspectors, one hundred constables in uniform, several detectives, and one hundred marines, were engaged in the search. They went in bodies of ten or twelve, the marines remaining outside while the police entered the houses. As usual on Saturday night, the public-houses were crowded. The groups of police left their stations simultaneously at eight o'clock; so that the searches were all made at the same time, each occupying three-quarters of an hour. The action of the police caused great excitement, and crowds assembled round the houses visited. Two constables were stationed at the doors, and did not allow any of the persons found on the premises to leave until searched. The process of searching was conducted by the detectives. Every person present had his pockets turned out, and any letters or documents found upon him were carefully perused. The search proved a failure, the suspected persons having left their revolvers at home. No arms were found, save a revolver taken from a sailor in a public-house on the quays. He was a stranger in the city, and was not aware of the Arms Act being in force. The police did not arrest him, but took his name and address. In another house on the quay they found concealed a couple of useless old swords. No documents of a compromising character were found. No resistance was offered to the police, though some of the persons searched complained of what they called the indignity to which they were subjected.

Mr. Parnell arrived in Cork on Sunday, accompanied by Mr. Sexton and Mr. T. P. O'Connor, and addressed a large assemblage of persons from his hotel. He said he knew it was not on account of their estimate of his personal worth and ability that they had assembled to greet him, but rather because they believed he had held firm to those principles which he first pledged himself to on the plains of Meath in 1875, and which he renewed in Cork in 1880. It was because they believed that he had done his best to help the suffering people of Ireland; because they thought he had held fast by the doctrine of independent opposition, and independent of both English political parties, so long as these parties refused to recognise the just rights of Ireland; the doctrines which were first preached by Lucas, Duffy, and by Dillon; doctrines which were enunciated by Joseph Ronayne; the doctrine which he had taught to him, and which he had laid before them at the last general election. He thought to-day, as he thought when he addressed the people of Meath, in 1875. In conclusion he asked his hearers to continue the

struggle; and he pledged himself in return, assisted as he had been by men of eminent ability, of wonderful self-sacrifice and devotion, that they should continue in those lines of action still open to them so long as they had their confidence and support, which, above all things, was his incentive to work for Ireland, as they had done in the past, without flinching, without sparing themselves, and without fear. Mr. Sexton and Mr. T. P. O'Connor also spoke.

Michael Flynn, the third of the men charged with the murder of Lord Ardilaun's bailiffs near Lough Mask, was on Wednesday found guilty. On hearing the verdict the prisoner staggered slightly, and grasped the bar of the dock After a few seconds he recovered to some extent his self-possession, and answered to his name firmly. On being asked in the usual form whether he had anything to say why sentence of death should not be passed upon him, he uttered a long string of ejaculations as to his innocence. He protested that he was away from the place of the murder at the time; that he had never had a revolver in his hand; and that he was as innocent of the crime as the child unborn. He said he hoped Ireland would not allow his family to starve, and added that he was neither ashamed nor afraid, and was as glad to go to God as to his home and family. In passing sentence, the judge told the prisoner that he had been found guilty of the crime on such evidence as, notwithstanding his protestations and the crafty means adopted to conceal the evidence, would leave no doubt on the mind of any rational person of his guilt. The judge added that he could not avoid saying that the prisoner was the principal person concerned in the deed, and he had no doubt that he persuaded Patrick Higgins to join in the murder. His Lordship then sentenced the prisoner to be hung on the 17th of January. As the prisoner left the dock he wished those in court "Good day." Another prisoner remains in custody, who is charged as an accomplice, but it is not known when he will be put on his trial. He assisted in carrying the bodies to the lake.

The Dublin *Freeman's Journal* says there is strong reason for believing that the secret investigations of the Government have at length placed them in possession of important information with regard to the murder of Lord Mountmorres, which was committed on the 25th of September, 1880. This murder, as may be remembered, was committed near Clonbur, within no great distance of the subsequent crimes of Maamtrasna and Lough Mask. Emboldened by the success of their investigations in these last-named murders, the Crown have for some time past been engaged in inquiries regarding the murder of Lord Mountmorres. There are grounds for believing that the Government have now in their possession sworn informations which it is thought will enable the Crown, at no distant date, to place certain persons upon their trial on the capital charge. The disclosures, it is understood, are of a character which makes it highly probable that the trials will take place in the Green-street Court-house, at the next Special Commission in February or March.

The following is an extract from Mr. Biggar's speech at Waterford on Monday, as reported in the local newspapers:—

"Mr. Biggar, having alluded to several topics, said the most important thing they had to consider was that the Ministers of the day had only to be amenable to the House of Commons. They should also be amenable to public opinion and to the public opinion of Ireland. When he spoke of the Ministers, he alluded to the Ministers of the Crown for Ireland. They all denounced outrage and murder; but it was most desirable that the innocent person should not be punished for a crime of which he was not legally found guilty, and of which he might be innocent. He would not say a word with regard to Mr. Justice O'Brien, as if he did he might be brought before him for contempt of court; but he might at another time and in another place question Mr. Justice O'Brien's conduct in some recent trials. To show how the Ministers of the English Government in Ireland acted when they were not bound by the strong force of public opinion, he might refer to the case of Francis Hynes. The jury in that case were allowed to disperse, and the conviction by them was illegal according to British law. That fact was known to Lord Spencer, that bloodthirsty English Peer. He knew that according to English law another jury should be empanelled before the trial was proceeded with. The judge might not have known these facts, but Lord Spencer did; and yet he allowed that young man to be hanged. If he was amenable to public opinion in Ireland he would not do that. They knew that by the English law a jury should be fairly selected to try a man charged with a serious offence; but what was the fact? The fact was notorious. The representatives of English Whiggery turned off a jury almost every man who professed the Catholic faith; and the Catholics, or 'Cawtholics,' who supported the Whig Government were the men whom they should look on as the most degraded in the country. Then there was the case of Myles Joyce. He made his last confession and protested his innocence, and they as Catholics would believe that. The Government knew that he was innocent, and he (Mr. Biggar) believed that Lord Spencer sacrificed that man's life for the sake of an appearance of consistency before the English people. Again, there was the case of Walsh, hanged at Galway. He declared his innocence on the gallows, and yet he was hanged. No one in Ireland should support the Whig party. Lord Spencer let Myles Joyce be hanged, though Joyce protested with his dying breath that he was innocent; and that was done to please English Whigs. He would, therefore, ask them not to support either Tories or Whigs, but stand to their colours, and support first of all the cause of Irish nationality."

The Dublin correspondent of the *Standard* says it is not improbable that Mr. Biggar will be prosecuted for his violent attack upon Lord Spencer in his Waterford speech.

A disturbance took place on Sunday during the banquet to Mr. Parnell at Cork. The usual loyal toasts had been omitted from the programme, and a stranger in the course of the speaking became somewhat demonstrative, and called for the health of the Queen. A man who had been creating a noise had been previously removed from the table, and this drew attention to the exclamations of the stranger. One of those in charge of the hall threatened to remove him. The stranger drew a revolver, and the other seized it. A struggle ensued; the revolver was taken from him, and the owner of it was removed from the room and handed over to the custody of the constabulary for having arms without a licence. The name and address given by the accused are William Constantine, of Market-cross, Birkenhead.

POLITICAL AND PERSONAL.

Mr. Childers, Chancellor of the Exchequer, has, by medical advice, left London for a brief sojourn at Mentone.

The Queen has conferred a Baronetcy upon Mr. W. J. Clarke a member of the Legislative Assembly of Victoria.

At the annual dinner of the East Sussex Conservative Registration Society, the toast of "Church and State" was responded to by the Rev. W. E. A. Young, who was warmly received, and said he was aware that by their applause the assembled company meant to do something more than pay a mere personal compliment to any individual or any body of men. In drinking this toast they wished to express their deep attachment to a great principle—the principle of the union of Church and State—(applause)—that union by which the State protected religion, and religion lent her sanction to the edicts of the State. In fact, he thought they meant to imply that no State could flourish without the sanctifying influences of religion—(applause)—and therefore in drinking the toast in the shape in which it was put before them they wished to make a public acknowledgment of the authority of Him by whom kings reigned and princes decreed justice. (Applause.) In these days, he was sure such a public acknowledgment was by no means superfluous or unnecessary. For when they looked around them they saw an arbitrary and unscrupulous Ministry, with the assistance of a subservient body of followers, endeavouring to force upon a reluctant House of Commons a blaspheming infidel—(applause)—in the face of a dishonoured Bible and a dishonoured God. These were no times for those who loved their Queen, their country, and their religion to sit with folded arms. He felt that it was his duty to exhort them to act in defence of their principles—those principles that had made England great. He said these were no times for men to stay at home and do nothing for the defence of their country, when the twin sisters of Radicalism and Infidelity were thundering at the doors of the Constitution. He rejoiced to see such an assembly of good men and true there that evening, who had formed themselves into a society for the protection of those principles that were dear to them. Among those principles he thought he was right in mentioning, as chief, that of the time-honoured union of Church and State. If any proof were required of the necessity that existed for such a union, he would point to the state of unhappy Ireland, and ask them from what period dated the commencement of her troubles. (A Voice: "Midlothian.") He would say that the severance of the union of Church and State in that country, at the bidding of an unscrupulous politician, to satisfy his own political necessities, was the date whence Irish troubles sprang. Englishmen had received from their ancestors a priceless heritage, and he charged them to guard it well, and to hand it down unimpaired to their children and their children's children. There was approaching a struggle between anarchy allied with unbridled license on the one hand and authority and religion on the other. In that struggle he charged them to hold fast what was good, to quit themselves like men, and might God defend the right. (Loud cheers.)

Mr. Forster was on Monday afternoon presented, at a large meeting in the City Hall, Glasgow, with the freedom of the city, in recognition of his high character and eminent ability, and the important services rendered by him as Under-Secretary of the Colonies, Minister of Education, and Chief Secretary for Ireland. The Lord Provost made the presentation. Mr. Forster, who was enthusiastically received, in returning thanks, referred to the great advance Glasgow had made in population, in wealth, in industrial enterprise, and also in civilisation. To any man who cared about education it was a pleasure to find among the citizens the determination to have education. He had been astonished to find such a great number of men from the working classes studying in the University. He had on Friday visited various schools, and was highly gratified at the education which was being given, and was glad the people of Scotland held to their old conviction that secular instruction was not separated from religious training. Alluding to the fact that in 1869 the freedom of Glasgow was presented to the then Conservative Lord Stanley, the Liberal Lord Derby of to-day, who, he said, knew what would be the effect of Sir Stafford Northcote's visit? The effect of his own visit, he might say, would not be to turn him into a Conservative. The casket with which he had just been presented would be an answer to any calumnies, and show that there was a generous consideration on the part of the English and Scotch people for men who did their best to serve them.

Mr. Chamberlain was present at a public meeting held at Ashton-under-Lyne, in connection with the annual meeting of the National Liberal Federation. Replying to a vote of confidence in the Government, Mr. Chamberlain entered upon a defence of the Federation, which he said was known to the Conservatives as the Birmingham Caucus, and the objects of which were "the accurate representation of public opinion, and its influential expression." He ridiculed the notion of Tory Democracy, and defended Mr. Gladstone, whom he described as "the noblest figure in English political history," from the charges brought against him. The Government, Mr. Chamberlain said, never were so strong or so popular as at the present moment. With regard to the assertion that the Government had retrieved their fortunes by the Egyptian campaign, he believed that the exact reverse was the truth.

He believed that the Government seriously endangered their popularity by entering upon the Egyptian expedition. He had no doubt that that expedition put a heavy strain upon the loyalty of many members of the Liberal party, and he could suppose that the feeling would have broken out in expressions of dissatisfaction if it had not been for the confidence which the people of this country had placed in a Government which was led by Mr. Gladstone, and in their conviction that such a Government so counselled would never be liable to enter upon any intervention of the kind unless they believed it was an imperative necessity. There was nothing in the past declarations of any member of the Government which was inconsistent with the exercise of such interference as was demanded by their honour and their interests. For himself he had always protested in the strongest terms against the policy of non-intervention, or peace at any price, which he believed to be an unworthy and ignoble doctrine for any great nation to hold.

Mr. Chamberlain then dealt at length with the policy of the Government in Egypt, and expressed the belief that Arabi was not a patriot, but a military adventurer of the ordinary Eastern type. It was not necessary to waste time in repudiating altogether the idea of annexation or a protectorate.

Such a policy would be contrary to every declaration of the Government. Our empire was big enough, and to establish a protectorate over Egypt would only be to create for ourselves a new Ireland in the East. Our interests in that country were only to secure peace and good order; but there was a duty which they must not shrink from—that was to see that the Government which they had set up afforded reasonable guarantees for the liberties of the Egyptian people. The task was difficult, and was complicated, no doubt, by the attitude taken by France. He thought they were bound to make allowance for the susceptibility which had been aroused in that country. The acquisition of Cyprus was too recent not to cause some suspicion; but anything which tended to separate these two great nations would be much to be deplored. They were bound to do all in their power to consult the wishes of their great neighbour. He believed that the misapprehension which had unfortunately prevailed would disappear, and that the cloud which had overshadowed the cordial relations between these two great countries would be finally and happily dispelled.

In Ireland the Government had pursued a two-fold policy. They had endeavoured sternly to suppress disorder, and to find out the best means of pacifying that country. The lesson to be drawn from Ireland by English people and English statesmen was, that they should not turn a deaf ear to Irish wrongs and Irish grievances until they were forced to listen to them by outrage and popular agitation. The one lesson for leaders of the Irish people was, that no party in England will sympathise with outrage. If what remained of the wrongs and grievances of the Irish people were met in a broad and generous spirit he believed that the existing truce would develop into a lasting treaty of peace and amity. He dreaded the impatience of English politicians who, while saying that they had had enough of Ireland, forgot how much reason Irishmen still had for discontent. He did not think this need interfere with English legislation.

THE BISHOP OF DURHAM'S CHARGE.

Last week we published an account of the first part of the Charge delivered by the Bishop of Durham. On Saturday the second part was delivered at Bishop Auckland, when the Bishop dwelt at some length on "The Burial Laws Amendment Act." He said:—

"The most important recent Act of the Legislature affecting the Church has been the Burials Act of 1880. My vote was given in favour of the measure, and I have seen no cause since to regret it. I could never indeed acknowledge that it was required as a matter of justice, but it seemed to me to be a wise and generous concession to a widespread sentiment which deserved to be treated with all respect. Any wrangling over the open grave is abhorrent to our feelings, and it is vain at such times to expect men to be ruled solely and absolutely by considerations of strict justice. No more disadvantageous ground could have been chosen for fighting the battle of the Church. It would have been highly perilous to her health to have kept open this running sore any longer. The minor provisions of the Act, indeed, went beyond the requirements of either justice or sentiment, and I voted against some of these. But it was contended by the promoters of the Bill that, while giving, it was well to give ungrudgingly. To some of its opponents a main ground of objection was the fear that the treatment of the churchyards would form a precedent for the treatment of the churches. If this had been so, the Bill would have met with the most determined opposition from a very large number of those who supported it. But Ministers of the Crown and other chief promoters of the measure, in both Houses, not only disclaimed any such motive in their own minds, but emphatically denied any analogy between the two cases.

"The passing of this Act, among other important questions, involved an immediate decision on one point. The Act threw open consecrated as well as unconsecrated ground to other rites of Christian burial besides those of the Church of England. It became a question, therefore, whether henceforward cemeteries and additions to churchyards should continue to be consecrated as hitherto or not. This appeared to me to be a matter on which—though I had my own opinion—I ought not to act without ascertaining the general sentiment of those more directly affected. The value of such consecration seemed to me to depend on the extent to which it was upheld by the sentiment of the clergy and laity of the Church of England in the diocese. I therefore laid the matter before the Archdeacons and Rural Deans at our annual meeting at Auckland Castle. This was happily an exceptionally full meeting, and I was glad to find that, without a single dissentient voice, those present pronounced in favour of the continuance of the ancient practice. With much satisfaction I learnt afterwards that this was also the opinion of the great body of the English Episcopate. For those indeed who were unable to regard the Consecration Service otherwise than as a dedication restricting the ground to the rites of the Church of England, it was impossible to take this view. In this case such a service could only be a self-stultification. But this was not my own view; and I have therefore continued to consecrate when invited by the proper authorities and assured of the proper safeguards. The Act directly provides that the rites shall be a 'Christian and orderly religious service,' and expressly condemns the attempt at funerals conducted under its provisions 'to bring into contempt and obloquy the Christian religion, or the belief or worship of any Church or denomination of Christians.' This guarantee seemed to justify the dedication of ground which, though henceforth not exclusively, yet principally would be devoted to the burial rites of the Church of England, by a solemn form of prayer.

"But another question arises under the new Act. A clergyman may be invited to perform a funeral in unconsecrated ground. What is to be done under these circumstances? Is the grave to be specially dedicated or not? Looking at the Consecration Service of a churchyard as a setting apart of the ground and separating it from profane and unhallowed uses for a special purpose, I do not (where this is found impossible) see sufficient reason for the special consecration of individual graves. In such cases I should be content to regard the Burial Service itself as an adequate dedication. For this reason I have not authorised any form for the consecration of graves. Nevertheless, there can, indeed, be no objection in principle to the use of any edifying form of prayer in such cases, where a clergyman desires it. Only I conceive that it cannot be made part of the Burial Service itself, because neither under the Act itself nor elsewhere is he authorised to use in funeral rites any form of words but 'prayers taken from the Book of Common Prayer and portions of Holy Scripture,' and these only as 'prescribed or approved of by the Ordinary.' I fear, also, that such a practice might be misunderstood, and therefore I should not wish to encourage it.

"It will be a matter of great interest to the clergy to learn what has been the working of the Act in this diocese. As the Presbyterian element in our population is disproportionately great, owing to our proximity to the Scottish border, as our mining and industrial centres comprise a very large number of Roman Catholics, and as Nonconformity of various kinds is exceptionally active and powerful, it has probably nowhere been put to so severe a test as in this diocese. It is, therefore, with great satisfaction that I give you the results, as they appear in the visitation returns. Full and correct returns have been made of 111 consecrated churchyards. The total number of funerals in these since the passing of the Act amounts to 12,823. Of this number 521 only have been taken by others besides clergy of the Church of England—making a proportion of about 4 per cent. The great majority of these, however, are Roman Catholic funerals. In 12 only out of the 111 parishes is a separation made in the returns between funerals taken by Roman Catholic priests and those taken by Nonconformist ministers and others not being clergy of our Church. The number of Roman Catholic funerals in these parishes is 213; the number of other Dissenting funerals only fifty-four; so that in the aggregate the Roman Catholic funerals amount to nearly four-fifths of the whole. It would not, however, be safe to draw any general inference from this fact, as these were probably places which contained an exceptionally large Roman Catholic population. Of the 111 consecrated churchyards of which I have returns, I find that in forty-seven there were no funerals except according to the rites of the Church of England; in seventeen others there was only one; and in seven others again there were only two. These statistics tell their own tale. But different inferences will be drawn from them respecting the Act itself. To some they will appear to show that it was unnecessary, and, therefore, ought not to have been passed; to others, that the objections against it have proved groundless, and that it is justified by the event. For myself I feel that a grievance—a sentimental grievance if you will, but not the less real on that account—has been removed by the Act; that the results have shown how firm a hold the rites of the Church of England have on the affections of the people at the most solemn moments; and that in all ways our position is stronger for the concession.

"But there is also another side to the Act. It not only made concessions to the Dissenters, but also afforded relief to the clergy. The necessity of reading the whole of the Burial Service over everyone—even the most profligate—with certain specified exceptions, was a grievous burden to the conscience; the prohibition against reading any part of it in these exceptional cases was sometimes, as, for instance, over unbaptised persons, a painful disability. An alternative service, framed in accordance with the provisions of the Act, and approved by a large number of the Bishops, has been provided. Giving a choice of Psalms, Lessons, and Collects, it is sufficiently flexible to meet all cases. I have authorised its use for my diocese (*Diocesan Magazine*, August, 1881), and I find that it has been employed in several instances. These have not been very numerous—and it is not desirable that they should be so—but the advantage of having such an alternative service to fall back upon has obviously been felt by the clergy in these cases.

"The Act, therefore, has worked smoothly in this diocese. The fears which many entertained have not been justified. There has been no burial scandal among us which can fairly be traced to the Act. But while saying this I wish to give honour where honour is due. This peaceful result is owing mainly to the loyal acceptance by the parochial clergy of a measure which was most distasteful to a large number of them, and which might have led to serious consequences if they had shown a different temper. But they have postponed their own private feelings to the peace of the Church, and they have had and will have their reward."

His Lordship next referred to the "Permanent Diaconate":—

"A measure for supplying the existing defects of our ministerial agency which attracts great and increasing favour is the establishment of a *permanent diaconate*. I wish I could myself contemplate such a measure with the unmixed satisfaction and the absence of misgiving which its champions manifest. It is proposed that persons either possessing private means or engaged in trade or business or exercising a profession, should be admitted to this order, without relinquishing their secular avocations; that they should, if necessary, receive a small stipend to supplement their means of livelihood gained in other ways, though some might be prepared to give their services gratuitously; that they should enter upon the office without any intention or prospect of being advanced to the higher order of the priesthood; and that, as a consequence, the intellectual and educational standard of admission to the diaconate should be lowered—the severer examination, in which alone a knowledge of the learned languages would be required, being reserved for the candidates for priests' orders.

"Against this measure I have no objection to urge on principle. I do not see how I can find fault with the pursuit of secular avocations in the ministers of a Church whose chief Apostle was a tent-maker. Precedents, too, in later ages are sufficiently frequent to justify this combination of the spiritual office with

the secular work. Nor, again, can I interpret the 'good degree' of 1 Tim iii. 13 in any such way as to imply that the promotion of deacons to the higher office ought to be the rule in the Church of Christ. The laws of our own branch of the Church do indeed present some difficulties, but these might be overcome. The statute (1 and 2 Vict. c. 106, sect. 27), which forbids spiritual persons holding office in the Church to engage in business or trade, might perhaps be liberally interpreted so as to allow professional men, still exercising their profession, to take Holy Orders; and it certainly does not exclude persons of means, who do not earn their bread in any of these ways. Neither, again, are the prohibitions in the Canons a formidable obstacle. The 75th Canon only forbids 'any base or servile labour;' and the 76th Canon merely orders that any person admitted priest or deacon shall not 'afterwards use himself in the course of his life as a layman'—a vague expression and capable of being so interpreted as to cover the measure in question. A more stubborn ecclesiastical barrier is the office for the ordering of deacons in the Prayer-Book, which both in the prayer for the newly ordained and in the final rubric, contemplates their proceeding within a reasonably short interval to the higher order. Yet even this might be taken to express the normal practice, to which exceptions might be freely made.

"But, waiving these questions of ecclesiastical law, of which the solution perhaps would not be very difficult, I foresee the possibility of grave administrative complications arising out of the creation of such a diaconate. It is intended, I suppose, that the orders of these deacons should be regarded as indelible. A deacon once created is a deacon for life in the eye of the Church. He is permanently resident in the parish where he is called to minister. Not improbably he is tied to it by his business avocations. Thus he establishes a position of influence by his personal relations and his continuous abode in the parish. If he has ability and eloquence, his power will be very considerable. He will gather about him a large circle of friends and admirers. Moreover, he will receive a stipend, which though not very large, is a consideration to him; and he would feel aggrieved if it ceased without his own free will. But the incumbent changes from time to time; and it is not difficult to see that complications may arise from this fact. The removal of a deacon from his ministrations may set a whole parish on fire. The case of a curate presents no analogy, because he has not as a rule any domestic ties in the place, and he speedily departs to some other sphere of labour without serious inconvenience to himself. But a permanent deacon would remain as a focus of disaffection, if the elements of disaffection were there. The weight of parochial influence, in fact, has been transferred from the chief officer to his subordinate. The centre of gravity has thereby been removed to a dangerous position, and the parish is kept in a state of unstable equilibrium. Meanwhile, the deacon himself has a right to feel dissatisfied. He is invested with an office which he cannot shake off; and yet he is not allowed to perform the functions or to reap the advantages of his office.

"Incidentally also, there is another serious difficulty which strikes forcibly, perhaps too forcibly, one who has himself been an examining chaplain for seventeen years. The promoters of this measure contemplate making the examination for priest's orders the really searching intellectual test. But experience shows that it is impossible to enforce a higher standard in this second examination than in the earlier. The candidate for deacon's orders during his preparation could at least call his time his own; but the interval between the first and the second ordination is engrossed with parochial work. Hence, so far as my experience goes, it is the exception rather than the rule, when a man passes a more satisfactory examination for priest's than for deacon's orders. In those parts of the examination in which his practical experience tells, he will be found to have made an advance; but where his intellectual acquisitions are tested, his answers will be less satisfactory than they were before.

"But, it will be said, this scheme for a permanent diaconate is after all only a restoration of the normal practice in the primitive Church, and we cannot do wrong if we follow this practice with an implicit faith as to the results. My answer is this. If you would remodel the Church organisation after the primitive type, you must do so in all respects. It will not answer to take one piece out of a complex organisation, expecting that it will work in the same way, though the mechanism connected with it is quite different. If the diaconate in the primitive Church was permanent and localised, so was the presbyterate. If the primitive deacons maintained themselves by plying their trade or their business, so did the primitive priests. Moreover, the presbyteral office was commonly represented by a body of men (a presbytery) not by a single individual, and thus it commanded the influence of numbers. There was therefore no danger of the result which I apprehend under present conditions—the transference of the centre of gravity to a position imperilling the stability of a Church.

"I bring forward these considerations not because I wish to regard them as conclusive, though to my own mind they are very serious; but because I desire to direct attention to them. But there is yet another question which we may pertinently ask. Even if the legal difficulties were overcome, even if the practical objections were overruled, would this creation of a permanent diaconate do all, or nearly all, that we want?

"I do not think it would. There would be a certain relief as regards the actual ministrations within the Church, but these are very far from constituting the main part of an active incumbent's duties; and, if the relief were given in other directions, the pressure of these would be less felt. But for Mission services, for cottage lectures, for teaching in the schools, for visiting the sick, and *a fortiori* for other less spiritual functions than these, such as keeping accounts and the like, lay agency would probably be found as effective and would be far more largely available. The curate, though only in deacon's orders, is much more valuable now to the incumbent than the layman, because spiritual ministrations are the main business of his life. But as soon as they cease to be this—as they would cease with these semi-secular deacons—it is reduced to a question of degree. Meanwhile the loss is serious. The most competent and conscientious laymen would probably object to being invested with a ministerial office which, involving grave responsibilities, would cling to them for life, no matter what may be the change in their external circumstances. Thus the field of choice would be limited. Meanwhile, if adopted as a substitute for the lay readership of which I spoke in a former part of my charge—and this seems the view entertained by many of its supporters—it would involve another serious loss. The value of the lay reader's ministrations will consist to a large extent in the twofold fact that they are gratuitous, and that they are not clerical. The one advantage probably, the other certainly, would be forfeited by the adoption of the permanent diaconate instead."

The "Salvation Army" the Bishop is evidently not prepared to condemn, if not altogether to bless:

"A new and complex problem has been offered to the Church of England since the last Visitation. A remarkable organisation for evangelising the masses has sprung up suddenly into maturity, and is invading all our towns and many of our more populous villages. It has thrown out branches into our colonies, into our Indian dependency, into America, even into the nations of Continental Europe.

"The Salvation Army has now been in existence for seventeen years, but its most rapid strides have been made within the last four or five years. During this time it seems to have advanced with ever accelerated pace. It has occupied a prominent place in Episcopal Charges, in Diocesan Conferences, in Church Congresses, in platform speeches, in review articles, in all those various instrumentalities through which the Church makes her voice heard. A Bishop, addressing his clergy at such a moment, could not, even if he had the wish, be silent about an organisation which seems to be fraught with such important issues whether for good or for evil, and towards which the attitude of the Church of England cannot be a matter of indifference.

"The leading characteristic of this organisation is from one point of view its great recommendation. It emphatically disclaims the intention of setting up a new sect. 'We are not and will not be made a Church,' say the Orders and Regulations in explicit terms (p. 4). It is intended, in the language of its General, to 'leave to the Churches all who wish mere Church life.' (*Contemporary Review*, August, 1882, p. 181). Thus, as an organisation, it stands outside all the Churches, while any individual member may belong to any community which he prefers. This feature makes it easy to deal with, at least in theory. What may be the practical difference I shall consider hereafter. But it has stood the Army in good stead. 'By these means,' writes its chief officer, we have certainly attained already a most friendly footing in relation to all Churches in many localities,' and he expresses the hope that before long they will have spread far and wide a spirit 'of love and hearty co-operation that will do much to lessen the dividing wall of sectarianism.' (*Ib.* pp. 181, 182.)

"I wish before all things not to stint my praise where praise is due. The Salvation Army has many valuable lessons to teach us, if only we will consent to learn them. First and foremost I place the ideal of evangelistic work, to which I have referred in a former part of my Charge. The high-handed faith which refuses to believe that the Gospel was intended for the few, the magnificent courage which attacks not individuals or families, but whole towns and whole neighbourhoods—this twofold protest, both doctrinal and practical, against all narrowness ought surely to command our warmest admiration. Again, the stress which is laid on the fatherly love of God, as the central idea of the Incarnation and the Gospel message, exalts and spiritualises its dogmatic teaching. So, too, its persistent protest against antinomianism distinguishes it favourably from other forms of revivalism to which it bears external resemblances. Whatever may be its extravagances or its shortcomings, it aims at a distinct moral reform in its converts.

"Nor again can its successes be denied. The character of the movement indeed seems to vary much in different localities with the officers in command. Hence the very divergent opinions which are formed by men equally unprejudiced. If I were justified in estimating the movement as a whole from the partial facts which have come within my own cognisance, I should certainly place it higher than it is placed by others whose larger experience I respect, or than the extravagance of its own organs would suggest. But anyhow its effects speak for themselves. If it had done nothing else, it would have achieved a notable triumph in reclaiming so many thousands of drunkards in the name of Christ.

"The Salvationists claim our respect also from the hostility which they have provoked. We cannot but regard it as an honourable distinction that they have been exposed to attacks from the lowest and most degraded rabble of our towns. If this hostility has been elicited in some measure by their flaunting attitude, it has had its roots in the consciousness that the strongholds of vice were endangered by their assaults.

"But if its achievements are notable, so also have been and are its faults. I do not class among these the name which it has adopted. The title, Salvation Army, besides suggesting the peculiar character of the organisation, is a great moral parable to its members. Nor, again, have we any right to complain of its craving after notoriety. To get into the newspapers, to keep themselves before the public, to cover the walls with startling placards—this is the frankly avowed rule of the Salvationists. But why should we complain of this? Men must be known first before they can be heard. They must arrest first before they can convince. On the same ground also a certain amount of what is called sensationalism may be pardoned. But the exaltation of sensationalism into a system is perilous in the extreme. *Crescit indulgens sibi*; it begets a craving which only increases by gratification. This is manifest already in the progress of the Salvation Army. In an organisation framed to produce substantial and lasting results the sensational element should gradually give way to calm and patient methods of instruction. Of this I see as yet no signs in the movements of the Salvation Army. In its later public acts, as may be seen from its own organs, there is not only no abatement, but there is a positive increase in this respect. Sensationalism, and still more sensationalism, is its daily food. But granting for a moment that this amount of excitement is necessary, care should at least be taken that its character is in harmony with its aims. Nothing, I venture to think, can excuse the irreverence of its manifestations in this case. I would not wish to exaggerate. I do not for a moment hold the leaders responsible, except indirectly, for the excesses of their followers. I cannot refuse to accept the testimony of impartial witnesses that at the meetings of the Salvation Army the demonstrations which, read calmly in the newspaper reports the next morning, strike the ear as irreverent even to the verge of blasphemy, are often redeemed at the moment by the obvious sincerity of the principal agents. But the fact remains, that the most solemn events of Biblical history are travestied, and the Saviour's name is profaned in parodies of common songs. Awe and reverence are the soul of the religious life. He, therefore, who degrades the chief objects of religion by profane associations strikes, however unintentionally, at the very root of religion. Nor again does it seem to me that any justification is possible of the encouragement given to children six or eight or ten years old to advertise publicly their own conversion, and as publicly to proclaim the non-conversion of their parents. Yet this is the staple of the news in the columns of the *Little Soldier*. The dangerous unreality of all this—not the less dangerous because it may be unconscious in children of tender age—needs no comment. Yet these painful exhibitions are not only permitted, but encouraged and stimulated to the greatest extent by authority.

"But the merits or defects, the successes or the failures, of the movement are, after all, rather the concern of the Salvationists than of ourselves. Our practical interest in the subject is summed up in two questions. What can we learn from their aims and methods? and what should be our attitude as Churchmen towards them?

"The lessons which they can teach us are neither few nor unimportant. I have already spoken of the courageous attempt to grapple with vice and infidelity in the masses—the magnificent hopefulness of the movement. Then there is the boldness and unconventionality of the methods. The Church of England has awoke, or is fast awaking, to the fact that, however great may be the value of its recognised instrumentalities in training a body of believers, it must take a fresh starting-point and employ new agencies, if it is ever to overtake the spiritual arrears and evangelise the practical heathenism of the masses. The Salvation Army has thrown out new ideas of method. These will need careful sifting. Much will have to be rejected as unlawful on principle; much will be put aside as condemning itself by its results; but surely there is underlying all the extravagances and defects a *residuum* of highly valuable and suggestive matter of which we should do well to take account. What can be learnt from its military character? Stripped of its absolutism, in which it glories, but which must soon or late prove its dissolution, does it not contain in itself the seeds of a more perfect type of organisation than any with which we are familiar? What again are the lessons taught by its assiduous courting of notoriety, by its practice of public witnessing, by its finding immediate employment for its new converts? I strongly recommend those of my clergy, who have not done so already, to make themselves acquainted with the chief publications of the movement, not only the *Orders and Regulations* and the *Doctrines and Discipline*, but also those less directly authoritative, but even more instructive works, such as *Salvation Soldiery, Aggressive Christianity, Heathen England*, and the like. I recommend this, not only because they cannot otherwise obtain a full knowledge of the significance of the movement—alike in its strength and in its weakness—but still more because (if I mistake not) they will find in them many stimulating and suggestive thoughts which will aid them in their own parochial organisations and ministry.

"But a second and still more difficult question remains to be answered—What should be our demeanour, as Churchmen, towards the Salvation Army? Some would recommend an attitude of strict neutrality. Their counsel is summed up in the words of Gamaliel, 'Refrain from these men, and let them alone.' This letting alone no doubt is an easy solution, but is it satisfactory? The disposition of Gamaliel was truer than the disposition of the Sadducaic chief-priests; but I do not see that it is commended in itself. It was Gamaliel's business to try and find out whether this counsel and this work was of men, or of God. The attitude of the rulers of the Church of England towards Wesley in the last century has been deeply deplored in more recent times; and there has naturally been an anxiety not to repeat the mistake. Hence a strong desire has been manifested on the part of many in authority to maintain friendly relations with the members of the Salvation Army.

"I confess that my own sympathies have been altogether with this last view. It is urged indeed that this new form of revivalism differs in essential points from the Wesleyan movement; that Wesley, for instance, professed a great reverence for the Sacraments and other Church ordinances which are entirely ignored by the Salvationists; that—to say nothing else—Wesleyanism arose in the bosom of the Church itself, whereas the Salvation Army is altogether an external organisation. This is true: but I cannot rid myself of the conviction that the same *temper*, which turns its back on the Salvation Army without inquiry, would also have had nothing to say to Wesley. The unconventional methods, and the undeniable extravagances (for we must not forget the convulsions which followed on Wesley's preaching) are often the real deterrents in the one case as in the other. For this reason, whenever I have been consulted by the clergy, I have advised them to cultivate friendly relations with the Salvationists, so far as this could be done without any unworthy compromise. Believing, as we do, that our Lord became incarnate not only to save individual souls but also to establish a visible kingdom upon earth, holding likewise that baptism and the Holy Communion were especially ordained by Christ Himself not only as special means of grace but also as bonds of membership in His Body, we cannot do anything which tends to disparage either the Church or the Sacraments. But without any unworthy concession on these points, there were obviously ways in which sympathy could be shown. Accordingly special services have been held with my approval in some churches for members of the Salvation Army; and in other ways co-operation has been found possible in some localities. It seemed to me that no opportunity should be lost by the clergy of guiding a movement which, amidst many deplorable extravagances, contained so many elements of the highest good.

"Though I confess that I am less hopeful of the movement than I was at first—for I seem to see its errors and its extravagances developing more rapidly than its excellences, as time goes on—I have no reason to regret the advice given. I do not see that we render ourselves responsible for these excesses by such sympathy and guidance as I have indicated. It would rather have been a matter of reproach, if by our coldness or inaction we lost our opportunity of influencing a movement which might have been made subservient to the highest interests of the Church of Christ.

"But I see that such sympathy and co-operation are becoming daily more difficult. In theory, indeed, there is no barrier. The Salvation Army, as I said, repudiates the idea of setting up a Church or a sect. But this repudiation is more theoretical than real. If its leaders would only be content to hold firmly to what seems to have been its first ideal, devoting themselves to the work of arousing souls from sin and drawing them towards Christ, but leaving them, when thus awakened and converted, to seek elsewhere the more continuous and fuller instruction which it has no means of supplying, and the privileges of Church membership and the benefits of the Sacraments which it altogether ignores—it may still do a truly magnificent though incomplete work. But it is fast receding from this position. It is setting up its organisation as a substitute for a Church. It is insisting upon this to the practical exclusion of Church membership in its adherents. This is the consequence of its militarism, which is at once its strength and its weakness. Every other consideration is made to bend before the exigences of its organisation. Thus, while professedly initial it is making itself practically final. It is attempting to absorb all the religious life of its members in itself. It is fast degenerating into a sect."

His remarks on "The Revised New Testament" we must pass over, in order to make room for what is now of great importance—his opinion on "Church and State":—

It would be vain to deny that the relations between the Church and the State have become seriously entangled of late, and still cause great anxiety. Only time and forbearance can untie the knot, which a headstrong impatience would cut at once. From either extreme point of view the perplexity vanishes. An Erastian conception, the absolute identity of the two, solves all difficulties; but this we repudiate as sapping the very foundations of a Church. If the Church is not a spiritual corporation, a kingdom of Christ on earth, it is nothing at all. On the other hand, the absolute independence of the two is simplicity itself in theory, but in practice it is a mere idle vision. The '*libera chiesa in libero stato*'—the dream of Cavour—sounds well enough as an epigram; but it never has been and never can be realised in fact. So long as Church and State occupy the same ground, interest the same men, influence the same consciences, contact and conflict are inevitable. The Church was not free in the age of the persecutions under the Roman Emperors. The Church is not free in Italy in our own generation. The English Nonconformists discover from time to time that they too are entangled with the State. The Law Courts step in, and decide questions which, though nominally only affecting property, really touch far more important interests. The Anglican Church in South Africa has found recently to her cost that she also is most seriously affected by the interposition of the State.

"The more I read history the more difficult I find it to trace definite and immutable principles, which shall under all circumstances regulate the relations between the Church and the State. I am speaking more especially now of the point which at the present moment causes the greatest anxiety—the judicial proceedings affecting the clergy; but it applies equally to other matters, such as the appointment of her chief officers. Principles, which at one time the clergy of the Church maintained with as much tenacity as if they were fundamental articles of the faith, have long since been abandoned with universal consent. No one would now fight for the immunity of the clergy from the jurisdiction of the criminal courts of the realm. It is shocking to the moral sense of this age that a clerk convicted of a grave crime should only be degraded, where a layman would be hanged. These lessons of the past we should do well to take to heart, as a caution for the future.

"I am especially anxious to obtain a hearing for these lessons of history; because it seems to me that the most fatal consequences might ensue if the conception of a hard and fast line between the rights of the Church and State were maintained, and the clergy were to consider themselves exempted from all obligations the moment this line was transgressed. So far as I can see, utter and irreparable confusion would be the result, if this idea were pushed to its logical conclusion. What is to come of our parochial arrangements? How again would it affect the exercise of episcopal authority? Were the clergy of Cornwall justified in withdrawing their allegiance from the Bishop of Exeter to the Bishop of Truro, or the clergy of South Lancashire from the Bishop of Chester to the Bishops of Manchester and of Liverpool? The whole fabric of our institutions may be imperilled, if we yield no ecclesiastical obedience unless the claim to this obedience can be traced to a distinctly ecclesiastical source.

"I am driven, therefore, to the conclusion that, viewed from the side of the Church, the relations between Church and State, so far at least as regards existing complications, resolve themselves ultimately into a question of *expediency*. But while using this term expediency I deprecate its being understood in any low selfish sense, as applying to material interests. I refer solely to the spiritual interests of which the Church is the guardian. The question that she has to ask herself is whether her union with the State enables her to fulfil better the high spiritual functions which devolve upon her. But when we ask this question no narrow interpretation can be given to her spiritual functions. If she had no other aspiration than to gather together compact congregations with definite and well-ordered services of one particular type, and to leave the masses of the population to themselves, then there is much to be said for a severance of the union. If any Churchman were content to take this view, I could imagine him not only awaiting disestablishment patiently, but even heartily welcoming it. He might thus be able better to carry out his own ideas unfettered and undisturbed.

Solitudinem faciunt, pacem appellant. But if it be the true spiritual function of the Church—the ideal after which she aspires—to carry the Gospel into the highways and hedges, and to leaven the people of England throughout, then she will cling tenaciously to the advantages and the opportunities which she enjoys by her union with the State. Nothing but the imperious mandate of conscience would justify her in voluntarily relinquishing the vantage-ground on which God has placed her.

"For the reasons which I have explained I cannot consider the questions relating to the authority and constitution of Ecclesiastical Courts which at the present moment are agitating the minds of men, as belonging to the essence of things. Nevertheless it is much to be regretted that in recent legislation so little regard has been paid to the technical principles which heretofore had been accepted with reference to Ecclesiastical Courts. These principles are at all events the result of long experience; they have established a firm hold on the minds of the clergy. It is before all things necessary for good government that those who are subject to any jurisdiction should acknowledge its validity; and this is especially the case in ecclesiastical matters, where the conscience is more or less touched. Any sudden break with the past is especially to be deprecated here. The Ecclesiastical Courts Commission now sitting will, it is hoped, lead to the reconstitution of our Courts on a basis which will command the confidence of all who are directly concerned."

"Anxieties and Hopes" concluded the Charge:—

"The last two years have been a period of especial anxiety. The spectacle of an earnest and devoted clergyman, detained in gaol many weary months for conscience' sake, has been felt on all hands to be a gross anachronism. Whatever men may have thought of the offence, there has been no difference of opinion as to the punishment. Yet for a time there seemed no hope of a solution. Mr. Green's opportune resignation has cut the knot which was past untying. All honour to him for this seasonable act which must have cost much sacrifice of personal feeling, probably also some resistance to party pressure. But it was a cheap price to pay for the peace of the Church. Those who have no sympathy with Mr. Green's action in the first instance, will be the most ready to do justice to his last step. The message of peace from the Primate's death-bed has removed another cause of anxiety. The ecclesiastical atmosphere is clearer than it has been for some time past. But what is to come next?

"No more prosecutions, I trust. The English Church is weary of them; the English people have had enough of them. If there is only reasonable patience and forbearance on both sides—a willingness to sacrifice something of self or of party for Christ and Christ's Church. I do not fear a renewal of them. On the other hand, it is not fair to seek to extort from the Bishops a promise that under no possible circumstances they will consent to a prosecution. They cannot honourably give such a promise. But meanwhile they will be the least desirous of all men to promote legal proceedings. Not a few cases have been stopped hitherto by the veto which they possess; and, doubtless, this power will be exercised more and more in the same direction, if the occasion should arise.

"The Public Worship Regulation Act made the prosecution for ecclesiastical offences easy. But the facilities thus afforded were dangerous, unless some power of regulating matters relating to public worship was created at the same time. It is deeply to be regretted that the Bishop of London's Bill did not become law. It would have materially eased, if not altogether removed, the strain. Many accompaniments of Divine worship are not defined by rubric; some of them lie beyond the possibility of definition. The principle laid down, that what is not enjoined is forbidden, cannot be strictly carried out. *It would paralyse public worship. We all infringe this principle at some point; we cannot help infringing it. It would not be desirable at any time that absolutely rigid lines should be laid down.* But such inflexibility is especially inopportune in an age when the development of spiritual life in the Church seeks new outlets in devotional worship. The Public Worship Regulation Act tends to promote rigidity. This tendency can only be counteracted by the creation of some authority which, being set in motion easily, shall have power to modify, to relax, to reconstruct rubrics, and generally to regulate the conditions of Divine worship within prescribed limits.

"But it may be some time before this end is attained. Meanwhile, let us exercise all patience. It is a matter of common complaint that the Church is trammelled and fettered by her connection with the State. Doubtless she cannot expect the advantages of this connection without paying the price of it. But practically no Church is so free as our own. The evidence of this freedom is twofold. There is first of all her comprehensiveness, and there is secondly her activity.

"Her comprehensiveness is the great boast of the Church of England. If we have been tempted to forget or despise this our heritage, death has recalled us to a better mind. The graves of Arthur Penrhyn Stanley and Edward Bouverie Pusey are hardly yet closed. We have mourned over the one and the other with equal sincerity. Each has taught us valuable lessons. The Church would have been seriously impoverished by the exclusion of either. May this comprehensiveness always be ours! At the present moment at least there seems little fear of our losing it; for from the force of circumstances it is most jealously guarded by those whose temper of mind and cast of opinion would least predispose them in this way.

"But a still stronger evidence than the comprehension of various men is the manifestation of varied activity. Liberty means the capacity of movement and of action. If this is the truest test of freedom, then no Church is or has been more free than our own. No doubt this very energy tends in its restlessness to make any restraint feel galling. But it is often good for the moral health of an institution, as it is good for the moral health of an individual, that it should submit to restraints and limitations. They are its proper discipline.

"Never since the earliest days of Christianity has any Church exhibited greater signs of active, healthy, vigorous life. It is the manifoldness of the developments which arrests and compels our attention. Public worship, devotional literature, hymnody, architecture, and music, charitable and educational institutions, parochial organisations, Mission preaching, Bible classes, guilds, sisterhoods—in whatever direction we look it is the same.

"And no Church since the beginning has seemed so manifestly pointed out by the finger of Almighty God to fulfil a great part in His providential designs as the Church of England in our day. She has not broken with any social or intellectual aspirations of her own age; and yet she has surrendered no sacred principles or traditions of the past. She stands midway between the irregular forces of Protestant Nonconformity and the rigid militarism of Rome. She is showing daily more and more aptitude for dealing with the masses at home, though she has still very much to learn. She is occupying year by year a more prominent position among the Churches abroad. The See of Canterbury in strong and vigorous hands has been something more than the Primacy of All England. It has proved the Patriarchate, not indeed in name, but in effect, of a vast aggregate of Anglican communities scattered over the continents and islands throughout the world. The sense of her catholicity has been restored to the Church of England through the spread of the English race.

"Her mission is unique; her capabilities and opportunities are magnificent. Shall we spoil this potentiality, shall we stultify this career, shall we mar this destiny by impatience, by self-will, by party spirit, by misguided and headstrong zeal, by harsh words, embittering strife, by any narrowness of temper or of aim or of view? A grave responsibility—no graver can well be conceived—rests upon us all. Never were our hopes brighter; never were our anxieties keener; never was there greater need of that divine charity which beareth all things, believeth all things. Happy they who so feel, and so act; for theirs is the crown of crowns. Peace be upon them, and upon the Israel of God."

MR. MACKONOCHIE'S RESIGNATION.

Few of our readers, we imagine, read the *Pall Mall Gazette*, and the knowledge of this alone induces us to quote from its columns the following scurrilous letter. It is signed "A. B. C.," but there are very few who will not be able, as they read it, to recognise the real writer of it:—

"Amidst the chorus of praise bestowed upon every person—save one—connected with the St. Alban's melodrama, it seems almost heartless to utter a note of discord. But far more important issues are at stake than whether, as may be fully allowed, the Archbishop's letter was 'touching;' whether Mr. Mackonochie displayed 'rare generosity' in sacrificing himself 'for the peace of the Church;' whether poor Mr. Suckling, who had nothing to gain and all to lose (and who has been ignored all round for his real disinterestedness), was justified as an accomplice in assenting to a secret exchange of benefices. One of such issues I take to be this: the moral, or legal or political, or even social, right of the vicar of St. Alban's to elude by concerted legerdemain the inevitable conclusion of his seventeen years' conflict with the law of the land. To my mind, and from any legitimate standpoint, he had no right thus to act. For it is only true to say that he has escaped impending fate by betraying his trust.

"Observe, I do not profess to judge Mr. Mackonochie. I only criticise his action, so much belauded. And there is one view of it which has not hitherto been touched. To anyone who has watched his eccentric course, this *fiasco* may have been, must have been, unexpected, but it could not have been a surprise. Mr. Mackonochie has never yet acted in a thoroughly straightforward manner. For, remember, this is not the first time he has deliberately yielded—for he has again yielded—to an authority for which he professes so great an abhorrence and scorn—State-made law. Apparently he has never made up his mind, or, having made up his mind, has vacillated whether loyally to accept or courageously to reject Anglican ecclesiastical law. Mr. Mackonochie may be taken as a representative man. As such he has taken both courses by turns, and has taken neither consistently. He, or his friends, have appealed to the law to find redress. He, or his friends, have disregarded the law, in order to secure liberty. At last, after much zigzagging, he has taken the final step, so far as the past seventeen years' contest is concerned, of irrevocably yielding to the law in action, whilst strenuously declaiming against it in word. One only path of immunity lay open to him—in the present if not in the future—flight. I do not say such was his reason; but the result of his action was safety. There is no need to dwell on the form in which the temptation reached him. It was, apparently, overpowering. But the fact remains. Mr. Mackonochie fled his post, and his friends, or some of them, approved his flight.

"The question amounts to this: Is a clergyman of a religion established by law, who voluntarily assumes the part of a reformer, morally at liberty to act in this fashion? May he play fast and loose with his own communion, which he proposes to reform; with his friends, who have supported him with influence, counsel, time, money; with his opponents, who have a right to decline his reforms at least equal to his to oppose them; with the majesty of the law, now obeying, now disobeying, authority; with the Commonwealth itself, in creating such a polemical turmoil and then not waiting till it settles, necessitating a special Act of Parliament to be passed and then not honestly meeting its provisions? I hold to the opinion that such a one is not so at liberty. I hold that the flight from St. Alban's is an act of immorality, on a par with much that has happened before this concluding Ritualistic scene.

"There seems to be division of opinion among other than the immediate personal friends of Mr. Mackonochie. After a year and ten months in prison, as the Ritualist organ was never tired of reiterating, the friends of Mr. Green, if not Mr. Green himself, must feel that the glory of the two is not the same. Honest John (Edwards, as he used to be, now) De la Bere bluntly says no one has told him to resign, and to resign he has no intention; but he adds, that his 'position has been very considerably affected by the action of Mr. Mackonochie.' Of course the joy of the Ritualist paper is extreme at having thus cleverly and cheaply outwitted the enemy. But persons with a keener and higher moral sense will ask themselves, Is such conduct honourable? Is it right? Does it tend to increase our respect for ministers of religion in general, and for Ritualist priests and Bishops in particular? Can it really help to dispel, and will it not rather intensify the confusion which Mr. Mackonochie and his friends have created?

"The very secresy of the transaction stamps its character. To this, perhaps, the Bishop was not privy. In all probability, had the exchange been publicly known, the Church Association might have obtained an injunction staying an exchange, the consequence of which, if not the design of which, was to evade a sentence of law. That astute body must be very ill advised if it does not return to the attack (which is as legitimate in defence of the Protestantism of the Church of England as the action of the rival body) with redoubled energy. It has now experience which it did not formerly possess. And it strikes a non-legal mind that, even if Mr. Mackonochie has now escaped by the skin of his teeth, the law courts of the future will hardly take a more lenient view of his repeated illegality at St. Peter's when they remember that he eluded the grip of the law at St. Alban's only by a secret exchange of benefices.

"One more point deserves notice. Not very long ago Mr. Mackonochie declined to obey the Bishop's request to remove an oil-painting at St. Alban's, on the idle ground that it would endanger the faith of his people in the doctrine of the Incarnation. Now, with a light heart apparently—at any rate with a good grace, for the Bishop made no stipulation—Mr. Mackonochie has 'no objection to take it away with him.' It would go. It is now 'a little matter.' In one respect, certainly, the new vicar of St. Peter's is a wiser man than the old 'perpetual curate' of St. Alban's. Let us hope that he will be wiser in more than one."

To the above Mr. Thomas Layman replies:—

"'A. B. C.' asserts that 'Mr. Mackonochie has never yet acted in a straightforward manner,' and grounds this accusation on the fact that 'he has again yielded to State-made law.' As 'A. B. C.' uses this fact to support such a grave accusation, I trust you will allow me to try and show that the imputation is baseless. As churchwarden of St. Alban's during the time when Mr. Mackonochie was acting (according to 'A. B. C.') in such an unworthy manner, I became aware of the reasons for his conduct, which were briefly these:—He allowed his case to be defended at the urgent entreaty of many good Churchmen, who believed that previous decisions had settled the law in his favour. This view was justified by the finding of the Court of Arches in accordance therewith on all points. When this finding was upset by the Judicial Committee, Mr. Mackonochie unreservedly accepted its decision, and fully, literally obeyed in the most 'straightforward' manner possible. Notwithstanding this obedience, which lasted for some years, he was again attacked, and the Judicial Committee decided that he had literally obeyed its judgment in every point save one; and that he intended to obey on this point also. He accepted this ruling, and obeyed on this one point as he had always obeyed on the others, when, in consequence of another prosecution, he was held to have committed an offence with which he was never even accused; and also with doing something else, which ten witnesses declared had never been done at all. He was then suspended, and, as 'A.B.C.' says, he obeyed the sentence; so that up to this time—that is, for a period of some ten years—he fully obeyed the 'State-made law,' and, consequently, can hardly have merited the severe rebuke inflicted by your correspondent. On resuming his services after the term of suspension expired, he for the first time disobeyed the judgment issued against him by the State Courts, and was for some years free from further molestation. But other proceedings were at length taken against him, to which he paid no attention; these were followed by adverse judgments, which he also ignored. And I am in a position to state that if a final sentence of deprivation had been obtained against him, he would have met it with the same indifference as he displayed since he first disobeyed. Whether his loyal acquiescence in the dying wishes of the late Archbishop deserves to be stigmatised in the manner chosen by 'A. B. C.,' space will not now allow me to discuss; I think I have said something to show that Mr. Mackonochie is guiltless of dishonourable conduct. He loyally obeyed even 'State-made law,' until repeated prosecutions showed that his obedience availed nothing, and then he made up his mind courageously to reject such law; this determination he has since kept with unflinching boldness, which will, I venture to think, endure to the end."

CHOIR-SCHOOLS.

On the above subject, "J. S." contributes the following interesting paper to the *Guardian*:—

"One of the most serious responsibilities which follow closely on the widespread improvement in the musical services of our Church is the necessity for establishing good choir-schools. Where music of a very simple and easy kind is used there is little difficulty in finding a few boys and preparing them for the services at one or two weekly practices. But as soon as a higher standard of Church music is aimed at, and a refined and artistic rendering of elaborate and difficult music is required, it is found that the choristers must be trained carefully day by day by a skilful musician, and also, that they must be selected from a higher social class than would otherwise be necessary; and, if this higher class of boys be obtained, they must be boarded and lodged under one roof. The problem, therefore, is simply this—how can choristers set aside a sufficient number of hours to musical study to enable them to sing the best music in the best manner, and at the same time receive a sound classical education? For experience is beginning to prove that a really good intellectual and moral training is the only reward which will induce parents of a superior social position to embark their little boys on a chorister's career. That such a training can be given is quite clear; and there is reason to think that if parents would take the trouble to look into the working of some of our best choir-schools they would be only too glad to obtain a free education for their children in return for the musical duties they have on their part to render to the Church. But, before all things, parents should be scrupulously careful in discovering if a high moral tone exists in the choir-school; something far deeper and more important than mere book-lore is the need of all schoolboys, but of choristers especially. The peculiar attractiveness and publicity of their office gather round them prematurely all the temptations of after-life; the temptations to conceit, vanity, and love of popularity and admiration; and, in addition to this, they are surrounded at once, if not constantly under careful supervision, by a set of sentimental, empty-headed young men, generally moneyed idlers, whose adulation and petting are enough to spoil any boy's character. Nothing short of the most conscientious religious teaching can guard choristers against these dangers; their teachers must also try to gain influence over the boys by taking part in their amusements, and by helping them to be interested in something worthy of their attention. Another source of anxiety to all those who have to deal with choristers is the danger they run of treating public worship as mere routine work. Of all the temptations which surround them, this is, perhaps, the most insidious; but here, again, it is in the power of the masters to guard them against it to a great extent, by such instruction as will awaken a special interest in the services of the Church, their history, construction, and objects; and the choir-master or music-trainer may supplement this help by explaining the form of the music, in what way it is intended to illustrate the meaning of the words, and so on. The rapidly extending literature of Church music is a great gain to choristers in this respect; one of the chief causes of the carelessness and inattention of a former generation of chorister boys was undoubtedly the bore and tediousness of repeating with endless iteration a small group of uninteresting, mechanically constructed services and anthems: now, on the other hand, the music-lists of some of our best cathedrals and churches constitute an important comment on the moving seasons of the Christian year. Where full and proper attention is given to the religious and moral training of choristers in the ways here suggested, they live a life which may well be envied by the scholar of a secular school; and parents will find that the exercise of the functions of their sacred office is moulding the character of their children into a noble type. The writer has found amongst the best class of choristers boys whose manliness, straightforwardness, and gentlemanly behaviour would have done credit to a public school, and, in addition to these high qualities, a certain amount of sensitiveness and refinement can always be traced in them, as it can in all those who study music or any other art with a lofty purpose in view.

"Having, it is to be hoped, succeeded in removing some of the parental doubts as to the effect of a chorister's life on his character, it is time to discuss some of the difficulties which beset his intellectual training. It has already been said that choristers should not be allowed to live at different homes; if the boys could be allowed to disperse at the close of each day choir-schools would be an unnecessary luxury; because a bargain could be made with any neighbouring schoolmaster to receive a certain number of day-boys, only warning him that their musical duties would render them rather irregular in attendance and erratic in their preparation of work. A compromise might, of course, be effected by gathering the boys into one matron's house on leaving their day-school, but under such a system they would lose that constant supervision and moral influence they so much need. Is it better to keep choristers as boarders in a mixed school (that is, where non-choristers or ordinary scholars are also received), or to set apart a school-house for their sole use? A direct answer cannot be given to this important question; it must depend upon circumstances. Of course, if a first-rate school happens to exist in close connection with the choristers' sphere of work, as is the case at Magdalen College, Oxford, a very slight modification of the ordinary school regulations will permit the boys to combine their choristers' duties with the routine of the non-choristers' school-work. But in this particular case, favourable as all the surrounding circumstances are, any increase in the musical duties of the choristers has occasionally so deranged the prescribed course of school work that "strained relations" have sprung up between musical authorities and the head-master, and the advisability of separating choristers and non-choristers has been more than once mooted unofficially. In short, this system is well adapted to colleges and other establishments where the nature, length, and hours of the services are fixed without variation for generation after generation, and where the chapel door can be locked during the long vacation. The system of Magdalen College has, therefore, as might be expected, been imitated with modifications by many other colleges. But it is quite evident that this system would completely break down in any church or Cathedral where the choristers are liable to be called upon to attend *special* services whether in the morning, afternoon, or evening. Their work and position in the associated school would then be completely upset, and the class-masters would frequently come across a boy who had prepared no work, or missed a lesson because he had been on Church duty. This objection is fatal to any attempt to apply the Magdalen system to a Cathedral or church which is energetically carrying on its evangelical work. This system has, however, been ingeniously reversed at St. Michael's College, Tenbury, where the estimable warden has founded a school primarily for the improvement of Church music, by the training of choristers and the support of a full choral service, but where non-choristers are gladly received as boarders. The St. Michael's boys have taken good positions at important schools, and also at the Universities. The hours of the church services at St. Michael's are, however, so regular, and there is such an absence of special services, that the mixed system works admirably, though it cannot be called a pecuniary success, for it is well known that Sir F. Ouseley has for twenty-five years devoted the whole of his private income to the support of the college with a large-heartedness which deserves the gratitude of all Churchmen.

"It has been suggested by many of our clergy that if a thoroughly good school could be established near our important churches, which could secure the patronage of a large number of non-chorister boarders, the profits arising from the non-choristers might be sufficient to provide for the free maintenance of a dozen or sixteen choristers in the same building. The idea is certainly a good one, but its chief drawback is that such a school could not be started without considerable capital, which would be sunk

if the expected patrons did not turn up. Doubtless a fairly good set of choristers could sometimes be thus obtained, but unfortunately the means of obtaining them must be considered purely experimental.

"The last class of choir-school to be noticed is the school from which non-choristers are strictly excluded. Of course, if the number of boys is small, say twelve or sixteen, they might have rather a dull time of it in a house by themselves, and might receive an education of the one-sided kind which is generally obtained from one solitary master, however zealous and devoted he may be. But the number of boys in our Cathedrals is being considerably augmented; there are thirty-five in St. Paul's choir-school, and it is hoped there will soon be no less than forty. As we have already mentioned Magdalen School, Oxford, and St. Michael's College, Tenbury, as excellent specimens of their own special type of mixed school, no apology is needed for naming the choir-school of St. Paul's Cathedral as an admirable example of the school from which non-choristers are strictly excluded. The example furnished by St. Paul's choir-school will be the more instructive because its existence is apparently surrounded by so many untoward circumstances, the musical duties are frequent and exacting, and the school-house must of necessity be close to the Cathedral. But on a closer examination it will be discovered that there are many advantages associated with the St. Paul's school completely outweighing any imaginary disadvantages. Not least among these advantages is the fact that the Dean and Chapter possess ample funds which they bestow liberally, though not recklessly, on the education, and for the welfare and happiness, of the boys; the roomy and well-ordered building in which they live cost £15,000, exclusive of the site; and, lest they should at any time be dull, the top of the building is converted into a well-protected play-ground. Anyone meeting the youngsters taking a walk on the river embankment would never guess, from their ruddy faces and cheerful looks, that they lived in the very heart of the City. But this healthy physical and moral condition is not obtained without sundry arrangements, the mention of which may be useful to those who are contemplating the foundation of such a school. The boys have regular holidays at Christmas, Easter, and in the summer; but they are divided into two batches, so that during holiday-time the Cathedral services may be supported by not less than sixteen or eighteen choristers. On one afternoon in the week the whole of the boys are taken out of town, if the weather is fine, or to a wholesome place of amusement if the weather is unfavourable, the music at the afternoon service in the Cathedral being then sustained by the ordinary daily choir of twelve men. At Christmas time many might be disposed to pity these poor little fellows separated from their family—they need no sympathy; a course of hospitality is thrown open to them by all connected with the Cathedral, and their list of parties and amusements would probably make their brothers and sisters at home quite envious. Their ordinary day's work is by no means a light one—two full choral services, two hours and three-quarters at school work, two hours at music, one hour and a half in preparation of lessons. The time required for musical instruction and the daily services is so great as to appear to endanger their prospects of receiving a good general education; but the staff of masters is unusually large in proportion to the number of the boys—there are two clergymen (both University men), a third master, and a prefect who occasionally helps; the result is that external examiners have always reported that the boys reach a very satisfactory standard of education, and when they have left the choir and gone to other schools, they have taken a high position. No money is paid to the boys or their parents; but, on the other hand, none is demanded from them; the charges for medical attendance, weekly trips, books, &c., are all disbursed by the Dean and Chapter. A word or two is necessary on this subject of paying money to choristers; of course, if it is supposed to be in lieu of board and lodging it is unjustifiable, but, as a matter of experience, it is a reward which appeals to the *wrong class* of parents; once let a chorister's father look upon him as a money-producer and the whole character of the boy's relation to the Church is altered for the worse; and it not unfrequently happens that an agent or *impresario* outbids the Church and carries off the clever soloist into concert-rooms, if not into music-halls. It would seem, then, that free education, board, and lodging, is a proper and sufficient return for the duties rendered by a chorister; if any further money is expended upon him, it might be spent in providing him with two suits of clothes each year, or in helping him when his voice has broken. But parents have no right to complain that their boys are bowed out of choir-school at fourteen or fifteen years of age. Let us for a moment compare a choristership with a scholarship at a good school; the chorister who enters at the age of eight or nine gets on an average six years' education, free of any charges whatever; the boy who wins his school scholarship at 13 or 14 gets five or six years' free education, subject at many schools to certain 'extras,' for which the parents must pay. To prepare a boy for a scholarship is a very costly affair; but any child who has a good voice and ear, good character, and average intellect has every prospect of obtaining a choristership somewhere. It cannot be expected that all choir-schools should attain the high excellence of the three which we have selected as types, but there are many good ones, and the cautious parent will know where and how to find them. The whole question is one of serious importance; the numerous choir-schools now springing up will, in process of time, turn out a large number of 'old boys,' whose morality, Church principles, and intellectual attainments will form a very perceptible ingredient of future society."

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THE ARCHBISHOPRIC OF CANTERBURY.

The Primacy has been offered by her Majesty to Dr. Benson, Bishop of Truro, and although it is not yet officially announced, we believe his Lordship has accepted it. The Bishop will leave Cornwall very reluctantly. He is never tired, it is said, of expressing his gratitude for the hearty manner in which he has been received by all classes and all sects of Cornishmen, and, as far as it was possible, he has made himself a Cornishman, and identified himself with every Cornish interest. He has frequently expressed a high appreciation of the work of John Wesley, and has thus gained the sympathy to a very large extent of the great Wesleyan body in Cornwall; but his great works have been the organisation of the diocese, the establishment of mission chapels in villages and hamlets, and the promotion of religious and theological education, and in these objects he has been successful in a high degree.

Dr. Edward White Benson, who is the son of Mr. Edward White Benson, of Birmingham Heath, and formerly of York, was born in the neighbourhood of Birmingham in 1829. On leaving King Edward's School, Birmingham, he went to Trinity College, Cambridge, where he obtained a first class in the Classical Tripos in 1852. In the same year he became a Fellow of his college, and senior Chancellor's medallist, and won the Members' prize. He was ordained deacon in 1853 and priest in 1857, and received the degree of D.D. from his University in 1867. In 1859 he married Mary, daughter of the late Rev. William Sidgwick, of Skipton. After holding a mastership at Rugby, he was appointed first Headmaster of Wellington College in 1858. In 1869 he was made a Prebendary of Lincoln, where he was appointed Canon Residentiary and Chancellor in 1872. In April, 1877, he was raised to the newly-established See of Truro. He was chosen select preacher of the University of Cambridge from 1864 to 1879, and was also select preacher at Oxford in 1875 and 1876. He was hon. chaplain to the Queen from 1873 to 1875, chaplain from 1875 to 1877, and examining chaplain to the Bishop of Lincoln from 1873 to 1877. He is the author of *Boy Life, Sundays in Wellington College*, and other publications. Since his elevation to the Bishopric of Truro Dr. Benson has warmly adopted the principle of employing lay help in the Church, and has readily licensed zealous laymen, both to read prayers and to preach. He founded the Theological College at Truro, of which Chancellor Whitaker is the head. One of the greatest movements in connection with the Church in Cornwall since his occupation of the See has been the establishment of a Church Conference, which has been held every year with increasing success. At the Bishop's suggestion, also, an association of Church-workers has been formed in every parish and district of the diocese.

A Truro correspondent of the *Times* says:—"During the whole of the time Dr. Benson has been in Truro—a period of five years—he has proved himself a most indefatigable worker, an able organizer, and one to whom the Church of England will be indebted for years to come. He has been the means of introducing into Cornwall some of the most able, zealous, and learned young clergymen, who have supported him most ably. On the whole, the great body of Nonconformists have thoroughly appreciated his honour, kindness, and zeal for the good of the community at large. In his views, Dr. Benson, no doubt, rather inclines to the High Church party, but he has not laid himself open to the charge of Ritualism. It is considered a great compliment to Truro that Dr. Benson should have been selected for so high an office. It is an interesting fact that a former vicar of Kenwyn and Kea, Dr. Harold Browne, who occupied the same vicarage-house as Dr. Benson, is now Bishop of Winchester, and, it is believed, would himself have become Archbishop of Canterbury if his health had suffered him to undertake the duties of the Primacy."

A Penzance correspondent of the same paper writes:—"The anticipated elevation of the Bishop of Truro to the Primacy is regarded as a fitting recognition of his great capabilities for strengthening the position of the Church. At the same time deep regret is felt that the time is so near when Dr. Benson must sever his connection with the county. During the few years he has been in Cornwall he has displayed remarkable zeal in Church-work and has inspired his coadjutors with great enthusiasm for the cause he had so closely at heart. Indeed, under Dr. Benson's guidance, a most perceptible change has occurred in the Church-life of Cornwall. Scores of churches have been restored, many new edifices have been built, and a large number of mission chapels have been provided in remote hamlets. In all these undertakings the Bishop has shown a deep personal interest. He has always made it a point to attend the opening services, and on these occasions he has preached sermons or delivered addresses, showing a remarkable familiarity with the history of the county. But the great task to which he addressed himself was the building of Truro Cathedral. In this he displayed unflagging energy, and it is his good fortune to see already some of the results of his labours, for the choir of the Cathedral is fast approaching completion. Thanks, also, to Dr. Benson, an excellent Divinity School has been established at Truro. The Truro Grammar School has been revived, and a High School for Girls has been established and attended with marked success. On the whole, the Bishop has also gained an enviable popularity among the Nonconformists, who are a powerful body in Cornwall, though he has strongly resisted the attacks of those who seek to disestablish the Church.

A correspondent of a contemporary sends the following particulars concerning Dr. Benson's work in the diocese of Truro:—

"Exactly six months after Dr. Benson came to live and work in the presence of Cornishmen, he met the clergy of the diocese in conference, at Truro, and at once sketched the course of action he intended to follow. They met, he said, not to exchange compliments, still less to furbish arms, but the one lesson which he considered the sentiment of the past enforced was to be practical, and the voice of the past was, 'Organise the present.' Bearing these things in mind, he begged the clergy to be with him in guarding against the least touch of bitterness, to live down the world's reproach, as conveyed in its witty phrase *odium theologicum*, and to be busy with the matter in hand, that matter being Christ's and England's Church in Cornwall. He laid it down as an axiom that, irrespective of every work done by every other body in Christ's name, it was the final and ultimate duty of the Church to provide Church worship and Church instruction wherever there was a group of people out of reach of them. During the succeeding twelve months Dr. Benson was busily engaged in exercising those great gifts of organisation which originally led to his appointment. The first work was the carrying through Parliament of the Act to found the Chapter at Truro, and by its instrumentality a Cathedral body was initiated and rendered possible in its integrity. Dr. Benson was also enabled to begin what he had deemed to be a pressing necessity—a divinity school for the more immediate training of the clergy. This was laid out in close connection with the Cathedral upon the lines of the ancient capitular institutions, and also in accordance with modern views of what Cathedrals should be and should do. The greatest and in many ways most effective, work undertaken, and certainly the most impressive, was the Cathedral itself. One of the county members had described it as an absolute necessity as a centre of Church work; and Dr. Benson gave strong reasons for accepting that view. This work he considered to be one which must for a generation occupy the interest of Cornishmen, and he regarded the interest shown as measuring to some extent the effective work done by the Church. The Sunday-school, he thought, offered a noble field to the energies of Churchmen and Churchwomen. The effect of Dr. Benson's energies was soon demonstrated by the growing earnestness which marked Church work, whether in buildings, in providing additional curacies, or in ministries. Before 1879 had passed it became a question with Dr. Benson whether the Truro diocese should content itself with a magnified parish church, but the Bishop considered that England would never help to build a parish church, and that it would be a mistake to put up with anything petty and puny. The event of 1880 was the ceremony of the stone-laying of the Cathedral on the 20th May, and Dr. Benson's comment upon it was that the one Divine lesson long neglected by them was the lesson of unity within their own houses. The year 1880 Dr. Benson was desirous of claiming as a year of special attention to the matter of education. Dr. Benson was at this time receiving generous help from the Additional Curates' Aid Society, and by means of their resolution to assist in future not merely single parishes, but groups of parishes, which would combine to place a mission chapel within the Cornish boundaries, he hoped to solve some of his most trying problems. The Church Building Society, too, was unceasingly helpful to him, whilst the Church in Cornwall was getting to use the voluntary system on a scale far surpassed in previous experience. Through Dr. Benson's instrumentality, the Grammar School at Truro became an increasing success, a high school for girls was instituted, and was speedily prosperous, and another was designed for Launceston. The Girls' Friendly Society, which had become a Diocesan Society at Dr. Benson's instigation, was rapidly increasing; the Catholic missions were becoming full of life, and, as he put it, 'full of blessing;' the number of children attending school and the results of their attendance showed that the earnestness and the self-cultivation of the valued body of teachers went on deepening, whilst, with fullest thankfulness, Dr. Benson, recognised not only the increasing numbers who presented themselves for confirmation, but a deepening earnestness in the new communicants. Dr. Benson urged that it was foolish to rail at School Boards; that it was a duty to help them where they existed, and he recommended that the Board of Religious Instruction should be very much better supported in the rural deaneries, so as to be enabled to be of use when the schools were in difficulty. It was a duty of the Church, in his opinion, to assist the managers of Board Schools; for what, he asked were they to expect, so long as indifference left them without a majority, or without sometimes even one member who understood what education and organisation meant? Above all, he considered it a duty of the Church to seek teachers of simple, real, unpretending, high-principled Christian character, and to prepare pupil teachers to be such teachers, in order that open ungodliness and hypocrisy might be got rid of, and children be no longer deprived of their inheritance of Christian truth. During 1881 the work of religious instruction took deep root in the diocese, and the demand for the Sunday Closing Bill enlisted the Bishop's warm attention. Dr. Benson regarded the great tendency to Church Conferences to be in the direction of removing hindrances specially adverse to mutual confidence within the Church. He never denied that disquietude existed. But never since England possessed a judicial system had there been, in his opinion, such a perpetual murmuring against decisions and sentences as now, nor such a rustle of petitions and ring of protests to every authority which could be protested to or petitioned. The appointment of Dr. Benson is a surprise. The Dissenters of Cornwall stood at arms' length from him, and he was generally regarded as the advocate of a militant policy. Though the possibility of his appointment had been whispered few were prepared to believe it possible, he having developed, as was believed, the aggressive High Churchman's ideal."

The announcement of Dr. Benson's elevation to the Primacy was received with much satisfaction in Birmingham, where he was born and spent his early boyhood. His father, Mr. Edward White Benson, was for some years the manager of large whitelead works at Birmingham-heath, and the son attended the local Grammar School of King Edward VI., where he was in the class of Dr. Prince Lee, afterwards Bishop of Manchester, and was a contemporary of Dr. Lightfoot, now Bishop of Durham, Dr. Westcott, Regius Professor of Divinity at Cambridge, Dr. Caldicott, the Head Master of Bristol Grammar School, the Rev. C. B. Hutchinson, of Rugby, and the Rev. Dr. Evans, afterwards Head-master of the Birmingham School, and now rector of Solihull. As more than thirty years have elapsed since Dr. Benson left Birmingham for Cambridge, but few traditions of him remain in the school. In the course of a musical entertainment given at Birmingham in connection with King Edward's School, the Head-master, the Rev. A. R. Vardy, briefly referred to the interesting event. The Archbishopric of Canterbury, he said, had been offered to and accepted by a former pupil of that school, the Bishop of Truro, Dr. Benson. (Loud cheers.) Dr. Benson's ability and goodness, his capacity for work, his power of organisation, his broad sympathies, his intense personal earnestness, and the purity and simplicity of his character had been so proved that he trusted and believed the appointment would be welcomed with hearty enthusiasm throughout the country. (Cheers.) It would be welcomed nowhere with more enthusiasm than in that room where, with many other distinguished men, including Brooke Foss Westcott and Joseph Barber Lightfoot, Edward White Benson had once been a pupil in Dr. Prince Lee's class, and where he had laid the foundation of those moral and intellectual virtues which were crowned by this appointment."

News of the appointment of Dr. Benson as Archbishop was received at Lincoln in the course of Wednesday, and was hailed with universal satisfaction. The Bishop, during his residence in Lincoln as Chancellor of the Cathedral, from 1872 to 1877, identified himself with all movements of a philanthropic character. He greatly exerted himself to provide for the higher education of the youth of the city by the establishment of the Scholæ Cancellarii for training young men for the ministry. He was an ardent supporter of the Lincoln School of Art, particularly in its operations for furthering the technical education of working men. So highly were his efforts appreciated that on his elevation to the See of Truro he was presented with several elegant castings in iron, designed, produced, and given by operatives at the great ironworks in the city.

The *Tablet* says:—

"The days when the editing a Greek play, or at least the suggestion of an ingenious new reading, was looked upon as the surest step to promotion in the Church of England, have long passed away. The need for scholarly erudition is no longer felt, and 'the man who will divide us least' is the man to be looked for when any high ecclesiastical vacancy has to be filled. Rumour has been busy during the week as to the probable successor to Dr. Tait, and it is a little remarkable that among the many names that have been mentioned we have never once heard those of the two foremost Churchmen in the Anglican communion—Dr. Fraser, of Manchester, and Dr. Magee, of Peterborough. The name of the first is often in the mouths of men, and his restless, tireless activity has made his invidiuality familiar to many who are outside the pale of the Establishment, while the reputation of the Bishop of Peterborough for vigorous intellectual capacity has never failed since the day when it was first universally established by the never-to-be-forgotten speech upon the Irish Church. But the Anglican instinct from the first turned elsewhere, and the choice of the Sovereign is likely to give general satisfaction. Dr. Benson, unlike the militant Prelates we have alluded to, is neither a politician nor a partisan, but well known for his successful administration of a public school, and latterly for his zealous work in a part of England which the followers of Wesley have almost wrested from the Establishment. Young—as Archbishops go—active, and above and before all discreet, the Bishop of Truro was pointed to by many as likely to be the next occupant of what, with unconscious humour, the newspapers are calling 'the throne of Augustine and Anselm,' and we doubt whether a better choice could have been made. Born in 1829, the new Archbishop was educated at King Edward the Sixth's Grammar School, Birmingham. At Cambridge his career was rapid and successful, he was a First Class in Classics, Senior Chancellor's Medallist, and Senior Optime in the Mathematical Tripos in 1852. After taking his M.A. degree, three years later, he became in 1858 Head-master at Wellington College, after serving for a short time as an assistant master at Rugby. After three years as Head-master at Wellington College, Dr. Benson was appointed Chancellor of Lincoln, and a Canon Residentiary. In December, 1876, the Earl of Beaconsfield, with that keen insight for the worth of men which marked him through life, chose Dr. Benson for the first Bishop of Truro—a diocese then newly erected out of the diocese of Exeter, and consisting of the county of Cornwall, the Scilly Islands, and five parishes of Devonshire. The task of the new Bishop was not altogether an easy one, for nowhere had the Church of England less hold upon the hearts of the people than in Cornwall. An aggressive policy would have been fatal, and within six months of his appointment Dr. Benson met the clergy of his diocese in conference, and laid down the lines on which he wished them to act. He begged his clergy to be with him in guarding against the touch of bitterness, to live down the world's reproach as conveyed in its witty phrase *odium theologicum*. He told them that he took it as an axiom that, quite irrespective of every work done by any other body in Christ's name, it was the final and ultimate duty of the Church to provide Church worship and Church instruction wherever there was a group of people out of the reach of them. What has been the success of Dr. Benson's efforts to induce the Cornishmen to exchange one form of Protestantism for another we are unable to say, but he has at least been able to control stone and mortar and to erect a worthy monument of his rule. The walls of a new Cathedral are just rising of which the outward shell is to cost £90,000, most of which has been gathered through the energy of the Bishop. Such is the brief unpretending work of the past life of the man who is now to become the head of the official religion. If judicious appointments could avert its doom the Establishment might still stand."

The *Athenæum* states that the first instalment of the English dictionary, edited by Dr. Murray, will be published early in February. Referring to the Hamilton manuscripts, the same authority states that the family papers were never offered for sale. Consequently the large collection of State documents of the seventeenth century was not included, being regarded as an heirloom. Bishop Burnet used many of these papers for his lives of the two Dukes of Hamilton, and Mr. Rawson Gardiner has recently edited some selections from them for the Camden Society, but there are many valuable letters of the reigns of James II. and William III. which have yet to be printed.

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JOHN BULL.

LONDON, DECEMBER 23.

HISTORY OF THE WEEK.

The Bishop of TRURO is to be the new Archbishop of CANTERBURY, and the announcement is one that has met with an unanimity of approval that justifies the nomination. It is understood that Dr. HAROLD BROWNE, the Bishop of WINCHESTER, was offered the position, and that his refusal was based upon the advanced age that naturally disinclines him to accept fresh duties and vast responsibilities. The Dean of ST. PAUL'S is also understood to have declined preferment to a position for which he felt himself disqualified by personal inclinations. In Dr. BENSON the See of Canterbury will have for its ruler one who has given ample proofs, in his Cornish diocese, of the possession of the administrative abilities and the ecclesiastical statesmanship that are indispensable qualifications for the PRIMATE of ALL ENGLAND. Dr. BENSON is in sympathy with the moderate High Church party, and is free from any sectarian bigotry or partiality. In politics it is satisfactory to know that Dr. BENSON is a resolute defender of the rights of the Church, and that the disastrous policy of compromise and surrender to aggressive intolerance will meet with no favour from him. Churchmen will warmly welcome the preferment of Dr. BENSON, and will expect that his Primacy will be one of peace and prosperity for the Church.

The reconstruction of the Radical Cabinet is clearly a work of delicacy, not to say difficulty. Last week it was understood that Lord DERBY would become Secretary of State for India. Second thoughts appear to have prevailed, and Lord DERBY undertakes the administration of the Colonies, whilst Lord KIMBERLEY is transferred to the India Office. The new arrangement obviates the gross scandal that would have been involved in entrusting the destinies of the Indian Empire to Lord DERBY. It is difficult to say why Lord KIMBERLEY should hold the position of a Cabinet Minister at all. To the outer world his qualifications are certainly not obvious. At the Colonial Office he has utterly failed to show any capacity for statesmanlike administration. It is to be hoped that in his new position he will remain in complete subordination to the India Council, who know something about India and are not unskilled in administrative duties. In the meantime Sir CHARLES DILKE remains outside the Cabinet, although arrangements, we are told, are, in words that must surely be of Mr. GLADSTONE'S invention, "in immediate contemplation for his entrance." The report is spread that the Royal influence is adverse to the promotion of Sir CHARLES DILKE; and it is suggested that Sir CHARLES DILKE'S oratorical attacks upon monarchical institutions have not been forgotten. The execrably bad taste of Sir CHARLES DILKE'S utterances on the QUEEN'S income was more singular than their folly. At the present time Sir CHARLES DILKE appears to be more of a gentleman and less of a fool than he was ten years ago. His Radicalism is of a more robust and less offensive character than that of the majority of his political allies. It is possible that by the transfer of Mr. DODSON to the position of CHANCELLOR of the DUCHY of LANCASTER, a position will be found in the Cabinet for Sir CHARLES DILKE that he will not be unwilling to accept—now that his loftier ambitions have been disappointed for the time.

Mr. CHAMBERLAIN'S speeches on public affairs always merit attention. It is not that they are distinguished by eloquence, by statesmanlike ability, by political information, or even by partisan shrewdness. But they have the advantage of giving in a bold blunt form the ideas that are generally found to prevail in the councils of the Radical Government, and not infrequently they afford simple-minded revelations of the principles, motives, and calculations that influence the actions of the Government, which are exceptionally interesting. The confession of the objects with which Mr. GLADSTONE'S Government so long connived at the terrorism of crime in Ireland, for instance, was a real contribution to the due understanding of contemporary politics. In the speech that Mr. CHAMBERLAIN delivered the other day, for the benefit of the managers of the Caucus, there was, as usual, much that deserves notice. In the first place, it is to be remarked that Mr. CHAMBERLAIN is entirely agreed with Lord DERBY and Mr. COURTNEY as to the policy that is to be pursued in Egypt. England is to scuttle out of Egypt as quickly as may be. No permanent advantages are to be derived from the sacrifices of the campaign. Egypt is to be really left "to stew in its own juice," which means, in effect, that France will be allowed to practically regain all the influence and authority that England will surrender. On the question of Ireland Mr. CHAMBERLAIN and Lord DERBY do not agree. But it is not difficult to see whose views are likely to have effect given to them. Lord DERBY is clearly strongly opposed to further concessions to Irish agitation. Mr. CHAMBERLAIN is all for governing Ireland in accordance with Irish ideas. The success that this policy has thus far met with apparently seems to him highly encouraging and satisfactory. On the questions of general politics Mr. CHAMBERLAIN, of course, expresses the conventional opinions of Radicalism: if he does not express them with exceptional eloquence or ability, he has certainly shown a considerable faculty for enforcing them in action.

A vague disquiet appears to prevail on the Continent, and rumours of warlike preparations on the part of the great Continental Powers are current that indicate anxiety and excite alarm. The declarations that have been made with regard to the alliance between Germany and Austria have naturally engaged the keen attention of Continental politicians. It is now directly stated, what was long since well known to European diplomacy, that a formal treaty of alliance exists between Germany and Austria. The treaty was concluded for the period of five years, and will be renewed for another period of five years. The understanding between the two great German Empires is one that the English people can only regard with lively satisfaction. When the compact was first concluded, Lord SALISBURY proclaimed it as "tidings of great joy." In effect it secured peace, if not good will, amongst the nations of Europe. The danger of aggressive action on the part of either Russia or France is practically nullified; and how great the danger of a policy of adventurous aggression is, and has been, is perhaps not duly appreciated in the British Islands, cut off as the English people are by the seas from intimate concern with the politics of the Continent. The open announcement at the present time of the conditions of the Austro-German alliance is calculated to restore the public confidence that has been shaken by warlike rumours. The reports of the military preparations of Russia, and the rumours of the objects of the travels of M. DE GIERS, have undoubtedly led to fears that the coming spring might witness the commencement of some fresh enterprise on the part of the Russian Government. The alliance of Austria and Germany gives, however, a security for the European peace that is not likely to be easily disturbed.

The French Government, after some hesitations, has at length resolved upon dispatching an expedition to Tonquin. Forced to play a subordinate part in European politics, the Government of the French Republic apparently desires to minister to the popular passion for a policy of "glory and gunpowder" by embarking on foreign adventures that seem likely to give striking results with trifling risks. It may well be doubted whether this policy is one that outside Paris can reckon upon public support. The expedition to Tunis, and the subsequent annexation of the country, certainly did not have the anticipated effect of exciting a vast national enthusiasm on behalf of the Republic. There is some reason to believe that it tended far more to estrange the sentiment of the toiling masses of the nation, to whose belief that the Republic meant peace and prosperity the triumph of the Republican idea is due. The dangers both at home and abroad that the Tonquin expedition involves are obvious. The hesitations of the Ministry to concur in the expedition, and the reluctance of M. GREVY to countenance the new war, have abundant justification. If France becomes involved in a war with the Chinese Empire, the sacrifices that will have to be made will certainly not compensate for the advantages that will be gained. It remains to be seen how the Chamber will regard the new expedition when the vote of credit is submitted for acceptance.

IRELAND.

It is satisfactory to find that the Government is rigorously proceeding with the work of restoring the authority of the law, and suppressing anarchy. The convictions that have been obtained of the wretched criminals who perpetrated the foul massacre at Maamtrasna, and the brutal assassinations of the bailiffs at Lough Mask, will, by removing the feeling amongst the Irish people that murder might be practically committed with impunity, have a marvellous effect in preventing similar atrocities. It is now evident, as was clear from the first, that the punishment of crime was always within the capacity of the Government. But, to serve its own factious interests, it suited the purpose of the Radical Administration to give license to murder and offer immunity to outrage. Mr. CHAMBERLAIN, in language that he vainly endeavoured to explain away, only acknowledged the brutal truth. It was obvious enough to all the world that the growth of Irish anarchy was calmly acquiesced in by the Executive; but the cynical confession of the fact is none the less valuable. The moral responsibility for the Irish reign of terror rests upon Mr. GLADSTONE and his Ministry, just as the immoral responsibility rests upon Mr. PARNELL and the Land League. At last the murders of Lord FREDERICK CAVENDISH and Mr. BURKE brought home to the Radical Government the personal risks that their callous policy involved, then the vigorous action, which had been delayed in despite of protests and appeals, was taken. The Crimes Act was passed, and its provisions were energetically enforced. So long as landlords and agents were murdered in cold blood a cynical apathy was maintained. Each fresh murder was only an argument for Mr. GLADSTONE'S Irish legislation. But when a commencement was made of the assassination of officials, the doctrine that force was no remedy was swiftly abandoned. After all, it had answered its purpose. And now by the detection of crime and its punishment, hopes are afforded that an end may be placed to the Reign of Terror that only prevailed through the criminal instigation of the Irish revolutionary leaders, and by the criminal connivance of English Radicalism.

But though the vigorous fashion in which the Crimes Act is at present being worked gives hopes for the restoration of the authority of the law, it would be idle to pretend that the political outlook in Ireland is satisfactory. So long as Mr. GLADSTONE is in office, and the English Radicals are in power, there is no reason to anticipate that Ireland will enjoy repose or permanent tranquillity, or to expect a return of prosperity and contentment. The lessons that have been taught to Irish agitation are not likely to be forgotten, and the direct encouragement which the vague utterances of the PRIME MINISTER on the subject of Ireland and Irish Home Rule have given to the cause of the Irish Revolution is certain to bear fruit. Mr. PARNELL'S speech is conclusive evidence that he has neither lost courage nor confidence. It would be strange, indeed, if he had, for all that has happened since Mr. GLADSTONE'S accession to office has tended to justify the belief that the ultimate concession of the extreme demands of the Irish party is certain if Mr. GLADSTONE continues in power. Mr. PARNELL is already formulating his new demands, and they are demands that Mr. GLADSTONE and the Government that is responsible for the Land Act and the Arrears Act will find it difficult logically to resist. There is a general impression abroad that during the ensuing Session of Parliament no fresh measures of Irish legislation will be undertaken by the Government. But a year ago it was not foreseen by Radical politicians that Irish affairs would monopolise the Session of 1882, although observers of ordinary foresight could perceive that the consideration of urgent Irish questions could scarcely be postponed by the Government. There is good reason to think that next year events and facts will again be too strong for the schemes and desires of the Ministry, and that once more there will be an Irish Session. The distress that is likely to devastate some districts of Ireland during the present winter is likely to demonstrate, with relentless eloquence, the failure of the remedial legislation to deal with Irish misery. It comes opportunely to point the declamation of Mr. PARNELL and Mr. DAVITT as to the futility of all that has hitherto been done. Naturally the admission is not likely to be made that the fresh legislation that is demanded is certain to be equally inefficacious in ameliorating the condition of Ireland, however useful it may be in promoting Mr. PARNELL'S ulterior ends.

Mr. PARNELL demands that a Bill amending the Irish Land Act shall be forthwith introduced, and the amendments that he asks for possess a sufficiently sweeping character. The extension of the benefits of the Act to leaseholders, the development of the Healy Clause, so as to give full effect to Mr. HEALY'S intended generosity to the tenants at the expense of the landlords, and further provisions for the labourers, are the chief proposals to which he desires that legislative effect shall be given. It is unnecessary to point out that

these proposals open out issues of a most important kind, and really involve the ownership of a vast amount of property in land. It will probably be found that the Government will attempt to deal with the questions that Mr. PARNELL intends to raise; and there is, in fact, reason to believe that the famous understanding arrived at at Kilmainham, which must not be called a treaty, stipulates for legislation of this kind. It is to be remarked that Lord DERBY, in his recent speech, protested against fresh meddling with the Irish Land Laws. He would hear at the most of "petty amendments of detail." It will be interesting to discover whether Lord DERBY will regard Mr. PARNELL'S proposals as petty amendments of detail. Mr. CHAMBERLAIN, on the other hand, goes out of his way to give encouragement to Irish agitation, and asks men not to imagine that the Government's "work in Ireland is complete." It will be found in practice that Mr. CHAMBERLAIN'S sympathy with the Irish Revolution will have more weight in shaping the decisions of the Cabinet than Lord DERBY'S respect for property.

But next Session the Home Rule question itself is likely to be forced on the attention of Parliament. Mr. GLADSTONE'S challenge to the Irish party to bring forward a scheme of Home Rule for consideration is not likely to be neglected. Mr. CHAMBERLAIN announces that so long as Ireland, amongst other things, has "no institutions of local government "worthy of the name," so long are the seeds of discontent and disloyalty likely to remain; and Lord DERBY protests that no concessions which may involve Home Rule can be listened to. The statements of the two Cabinet Ministers serve to indicate that the question of Home Rule is not so far removed "from the domain of practical politics" as might be hoped. Next year is likely to be signalised by vigorous action by the Irish party in Parliament, that will be supported by vigorous agitation by the new National League in the country. The expectation that the Ministry will be able to devote next Session to the elaboration of the legislative millennium that Radicalism contemplates is not likely to be realised.

THE EDUCATION ACT.

Cardinal MANNING'S outspoken challenge in the *Nineteenth Century* will cause some people to ask whether the Bishops in the House of Lords are less concerned for the religious education of the people? The Cardinal knows better than to ask anything for his own communion. However powerful in Ireland, the Church of Rome is, it is the smallest and least influential section of Christianity in England. It does not return a single member to the House of Commons; it is the only form of worship that excites popular aversion; its Prelates in particular are the objects of so much jealousy that a Liberal Government could pass an Act of Parliament against them, not long since, by overwhelming majorities. The nation has never forgiven the fires of Smithfield nor the Spanish Armada. Cardinals, moreover, were never liked in England when the Papacy was at its highest.

With all these disadvantages Dr. MANNING—a pervert too—is not afraid to step forward in the face of a Protestant public and demand "Is the Education Act a just law?" What is more, he answers distinctly and conclusively that it is *not*. The question (we repeat) is not of Roman Catholic Schools, but of all Public Elementary Schools, and therefore principally of our own as the most numerous. Dr. MANNING admits the necessity of the Act, and the hopelessness of rescinding its principles: his demand is to carry them out to a full and fair application. Waiving the necessity, it is certain that the Act was not passed with an *avowed* intention of excluding the religious element from the Public Elementary Schools. On the contrary, the Bill, as brought in by Mr. FORSTER, was impartial enough to secure the support of many leading Churchmen, and the fiercest animosity of the political Dissenters. Both were well aware that, with any real religious teaching, no kind of Conscience Clause could prevent the Church from attaining the preponderance due to her numbers and influence with the people. To handicap the Church, it was necessary to exclude religion itself, and the Dissenters were ready for the sacrifice. Not so Parliament and the people: a "compro-"mise" had to be devised, and this Mr. GLADSTONE undertook. The result, like most of Mr. GLADSTONE'S compromises, yielded the true cause to the enemy under a cloud of ambiguous words.

The Board Schools are practically Secular Schools: though the Bible may be read, and perhaps is read, in most of them, there is no legal necessity for it, and moreover Bible-reading is not religious education. Parents who desire their children to be educated in their own religion cannot obtain their desire in a Board School. The whole people are taxed for these schools, while the majority are excluded from using them by their religious convictions. This is Dr. MANNING'S main position:—"An education rate raised from the "whole people ought to be returned to the "whole people, in a form or forms of educa-"tion of which all may partake. No "one form of religious education would "satisfy Catholics, Anglicans, Nonconformists, "and unbelievers. No form whatsoever of "merely secular instruction will satisfy the "great majority, who believe that education "without religion is impossible." No answer to this can be made. The Board Schools either falsely pretend to give what they cannot give, or they are the special enjoyment of the most careless and worthless part of the people, while maintained at the cost of the whole.

The next great point is that the Board Schools have so raised their standards at the public cost as to throw the children of the poor on the Voluntary Schools, and transfer the rate-aid to the middle classes. It should be added that the Education Department, whose chief measure of the value of education would appear to be its cost, is steadily overweighting the Voluntary Schools in the competition, by increasing the expenditure. The School Boards have the exclusive enjoyment and control of the public money, without a sixpence from themselves, while Voluntary managers not only purchase their grant by an equal contribution, but pay the rates and taxes on which their rivals flourish.

The Cardinal's remedy is to levy a school-rate or tax from the whole population of the country, and let all schools, with or without religious teaching, partake of the benefit, as they now do of the Government Grant. The plan is carefully reasoned out and the objections answered. It is every way a more statesmanlike scheme than we are accustomed to in Parliament. If it were possible to form an Education Department that knew anything of education, a *tax* would be preferable to a *rate*, but the invincible ignorance at Whitehall of the wants and means of country schools, with their contempt for the managers who know better, seems to require a local rate. The question is discussed in all its aspects in Dr. MANNING'S paper, and we recommend it to careful perusal. We are persuaded that the present unequal and unchristian system cannot last. The increased and increasing requirements of the Education Department, coupled with the agricultural depression, must soon drive the Voluntary Schools in villages out of the field. The whole question demands immediate action. How little the true state of it is understood may be seen from Mr. FORSTER'S marvellous assertion at Glasgow, that, *thanks to his Act*, the agricultural labourer is now much better educated, and therefore more worthy of the electoral franchise than he was twenty years ago. Mr. FORSTER'S Act was passed in the year 1870! And he must know that not one agricultural labourer out of ten thousand can have derived the slightest benefit from it. The villages, with rare exceptions, are indebted now, as they were twenty years ago, and twenty before that, to the Church alone for their education. The Act of 1870 has done much to secularise education in towns; it does nothing for agricultural villages but increase the cost. Even the (so called) compulsory attendance is found to be less effective than before.

Neither are the Dissenters satisfied with a "religious equality" which can be used for the Church as well as themselves. It is all very well for Dissenters to take possession of our churchyards, but for the Church to be on equal terms in the application of the school-rate is monstrous. The *Nonconformist*, which delights in terming the sects "Churches," is in a fury with the "sectarianism" of the Shrewsbury clergy, who let their schools to the Board for the secular teaching, and provide the religious instruction themselves. What chance has a Nonconformist being appointed to the teachership of a school where all the children belong to the Church? That is the question that vexes the righteous soul of the Dissenting journal. Only think of Church teachers and children being taken to the parish church by the "jesuitry of the parsons and their under-"lings," with the chapels so eager to receive them! Whatever the Education Department—which everyone knows to be in the interests of the Church—may say of the law, our contemporary insists it is clearly against the spirit of the Act, and the backbone of the Liberal party will never submit to it. Let it be understood, once for all, that "religious "equality" means giving Church property to Dissenters, not letting the Church have an equal share in the rates principally paid by Churchmen. This is an outrage which Mr. GLADSTONE, who understands the art of "putting things," must see to without delay.

Reviews.

CHRISTIANITY.*

This volume undertakes to deal with a most important inquiry: What has Christianity effected in softening the harshness of domestic, of social, and political life throughout the world? What has it done to purify the morals, to console the sick and distressed, to raise the condition of the lower orders of society, to teach the brotherhood of man, and the obligations which follow on the fact of the oneness of the human race, the creation of one God? Of course, in coming to a conclusion on this subject much careful discrimination is required, much of calm impartiality in dealing with the inner life of heathen society. It behoves the inquirer to be fair; and the Christian historian can well afford to be fair in his comparison of the state of mankind before and after the Incarnation of Christ. It is, however, impossible to estimate the blessings of the reformation wrought at any time without a full and candid survey of the state of society which called for such reformation; and in the highest of all meanings the Incarnation of Christ was the reformation of the world. To attain, then, to any perception of the extent of the reformation of the world within the Roman Empire and the world which lay outside and around the Empire, such an inquiry as that which Mr. Brace has undertaken in the volume named at the foot of this notice was needed. He has fulfilled his task by writing an interesting book, full of facts which can be referred to by others, all bearing upon the momentous questions: What has Christianity done for the world? What has been its influences upon the progress of society? How has it fostered a higher morality and removed the political evils of the world at the time of our Lord's Advent?

In the collection of his facts Mr. Brace has been very industrious, and he arranges these materials in three divisions. First, he pictures the state of the heathen world within the Imperial limits at the moment when the Saviour, the Healer, came. At least, he pictures it so far as it is possible to draw out into detail any account of the terrible evils under which society then laboured. Of course it is impossible to place before the eyes of general readers the loathsome picture of the corruption into which mankind had then sunk. St. Paul, indeed, felt the difficulty of this when writing the opening chapter of his Epistle to the Romans. In the second part, Mr. Brace passes in review the ameliorating influence of the Church and of Christian instincts during the course of the Middle Ages, in the gradual extinction of slavery, the acknowledgment of the equality of all men in the sight of their Maker, and similar measures. In the third, which is necessarily more speculative, he gauges the forces at present at work in the same direction, and estimates the strength of the advancing and retarding influences as they affect society, especially as it exists in England and America. This division of his volume is well worthy of the reader's attentive consideration, though it is one on which, necessarily, some difference of opinion will be entertained. There will be little, however, to dissent from in the two earlier parts of Mr. Brace's volume. Writing from the United States of North America, though publishing in London, Mr. Brace is not disposed to assign so large a part of the beneficent influence of Christianity to the credit of the Church; and he thinks, had Christianity been diffused by means of small, independent congregations—in short, by Independency—it might have been better. This is a narrow view which is hardly consistent with the facts of the history of Christian progress; it is one, however, which, having stated, seems practically to have been relegated by the author to forgetfulness; it barely colours, if indeed it does colour, any of his subsequent statements.

Much of what Mr. Brace has here collected will be new to ordinary readers, and we know of no book in which these facts have been arranged and marshalled so well as in the volume just published by him.

It will be new to most readers to be told of the trivial causes of private war in former days. Thus, to cite the language of Mr. Brace, we find:

> Among the instances of private war in the Middle Ages, that, in the fifteenth century, a cook of Eppenstein—a sheep of his having been killed by Count von Solms, and the value not being paid—sent with the scullion a formal challenge of war to the nobleman. In 1501, a ruined merchant of Nuremburg is said to have been imprisoned for debt. He escaped and demanded from the city a heavy sum as indemnity for his unjust imprisonment. The town refused his demand; whereupon he sent a challenge of war, seized one of the wealthy citizens who had gone to visit his estates in the country, refusing to ransom him for less than 3,500 florins, and, forming an alliance with some barons, plundered and ravaged the city till the inhabitants were obliged to yield.
>
> In another case, a nobleman declared war against the city of Frankfort, because a lady residing there had promised a dance with his cousin and had danced with another. The city was obliged to satisfy the wounded honour of the gentleman. Even as late as 1450, there was a challenge from the baker and ministers of the Margrave of Baden to seven imperial cities; and in 1462, a baker of the Count Palatine defied three cities; and in 1476, the shoeblacks of the Leipsic University formally challenged the provost of the city.

It is evident that the Heidelberg students of to-day, in their duels for the most trivial causes, are only treading in the paths of their venerable ancestors.

Volumes have been written on one or another of the many topics on which Mr. Brace here discourses; but the whole survey could hitherto have been gathered only out of a variety of treatises and histories. M. Wallon has written a classical book on Slavery as it existed in the Roman world, and among ourselves the useful volume of Mr. Blair on the same subject, is less known than it should be. In Becker's *Gallus and Caricles* we have much about the loathsome festering sores of ancient civilisation drawn out with a fulness which has prevented portions of his volumes from being translated into English. Mr. Brace has not attempted to present any one of the evils under which ancient society writhed at the time when Christ was born into the world at the same length as the authors we have cited, but he has surveyed society in its completeness and has noted its varied corruptions in a way which will make his book one of reference on this subject.

* *Gesta Christi; or, A History of Humane Progress Under Christianity.* By C. Loring Brace.—London: Hodder and Stoughton, 1882.

THE NEW FOREST.*

In fanciful but appropriate covers for a volume on forest scenery and forest history, with hand-made paper of the best quality, with etchings mostly of trees and woodland scenery which leave little to be desired, and with vignette cuts which make it hard to say whether they are of copper or of wood—but not hard to appreciate their goodness—the whole bound up in Roxburghe style, Mr. Wise has presented us with a survey and history of the New Forest, which the Norman Conqueror afforested, and where Rufus died, whether by a revengeful arrow or by accident is and ever must be a matter of doubt. Those who are fortunate enough to purchase a copy of this history, with artist's proofs of the numerous plates, such as lies before us at this moment, will have acquired a treasure which will prove an unfailing resource when conversation flags in the drawing-room or even when conversation itself becomes a bore in winter, and when less attractive books in the library fail to fill up the time of visitors either at Midsummer or at Christmas.

Mr. Wise is an enthusiastic lover of woodland scenery, and possesses taste to describe what he admires, and withal is fortunate in having a good subject on which to discourse. Somewhat more ornate than Gilpin and other old-fashioned authors who have written volumes or essays on the picturesque as it reveals itself in obscure dark forest walks as well as in the bright fresh glades starred with sweet wild flowers, he has given us a pleasant readable account of the scenery of the New Forest, the truthfulness of which will be acknowledged by all who have strolled across the turf and heather between Hythe and the Avon, and have scented the firs in the plantations which lie back from the Solent and between that narrow sea and Ringwood. He has invested the little hamlets and lone farmsteads which the pedestrian sees in the recesses of the forest with all the interest which pen and pencil can give to the reader, redolent as his descriptions are with the scent of the spray which is borne far inland from the shore once wealthy with its salt pans and the spring perfumes blended of lime and ash, of oak and chestnut, of beech and hornbeam. A more charming companion for the seeker of health and of the picturesque can hardly be desired than this volume, and this is obtained without detracting aught from its value as a record of a district which makes the background of so many events in early and middle English history. The priory of Christchurch, with its massive towers rising above the roof line of the little borough to which the church gives name, and bringing with it memorials of the ruffianly founder, Ralph de Flambard, and the tyranny of the Red King, obtains its share of the writer's attention. Beaulieu is there, linking its monastic associations with the name of John the Unpopular; Calshot, with its witness to the Tudor days; Ringwood, with its memories of Alice Lisle and the ill-starred Duke of Monmouth—a record, too, of English sylvan characteristics and of forest glades with their silent records of violence and death, of sanctuary fugitives and mighty hunters, from the times of the Norman down almost to our own days, when bird exterminators have taken the place of the Nimrods of the past and exhibit without blushing the fruit of their senseless cruelty in the stuffed skins which commemorate their ravages, and prove that—though the outlaw and the murderer might find an asylum once in Beaulieu—no place is a sanctuary now for the harmless denizens of our forests, the visitors to our downs and heaths. The New Forest is not only a picturesque corner of England, it is a part—and no inconsiderable part—of English history; and we are glad that it has found so capable and so sympathetic a historian as the author of this volume.

An extract will at once indicate the varied interest of the district about which Mr. Wise is writing, and will give the reader some idea of the stores of information which lie within the covers of this goodly volume, as well as afford a specimen of the author's style. Speaking of the New Forest he says:—

> Within it, once in the very heart, stand the Abbot's House, the cloister walls of Beaulieu, the one abbey, with the exception of Hales Owen, in Shropshire, founded by John. It can point, too, to the Roman camp at Buckland Rings; to the ruins of the Norman castle at Christchurch; to Henry VIII.'s forts at Hurst and Calshot, built with stones of the ruined monastery of Beaulieu; can show, too, bosomed amongst its trees, quiet village churches, most of them Norman and Early English; old manor-houses, as at Ellingham, famous in story; grey roadside crosses; sites of Roman potteries and Keltic and West Saxon battlefields, and barrows scattered over its plains.
>
> For the ornithologist its woods, and rivers, and sea-

* *The New Forest, its History and its Scenery.* By John R. Wise. Artist's Edition.—London: H. Sotheran and Co.

board attract more birds than most counties. For the geologist the Middle-Eocene beds are always open in the Hordle and Barton Cliffs inlaid with shell and bone. For the botanist and entomologist its marshes, moors, and woodlands possess equal treasures.

But in its wild scenery lies its greatest charm. From every hill-top gleam the blue waters of the English Channel, broken in the foreground by the long line of the Isle of Wight downs and the white chalk walls of the Needles. Nowhere, in extent at least, spread such stretches of heath and moor, golden in the spring with the blaze of furze, and in the autumn purple with heather and bronzed with the fading fern. Nowhere in England rise such oak-woods, with boughs rimed with the frost-work of lichens, and dark beech-groves with their floor of red-brown leaves, on which the branches weave their own warp and woof of light and shade.

Mr. Wise throws considerable doubt upon the part assigned by tradition and monastic history to the violence of William the Norman in afforesting this large tract of land—or at least as to the extent of that violence. The nature of the soil forbids us to believe that this forest tract was ever, to any great extent, a district of arable and meadow land. The first step taken upon the thin turf, only half concealing the flinty gravel which it barely covers, refutes the popular story. At a time when deep loam and stiff clay land abounded in England, and the fertile tracts sufficed to grow food for the scanty population, and the farmer was content if he raised ten bushels from the acre, and thought himself passing rich with twelve bushels, there could be but little temptation to attempt to force crops of wheat or of oats from such sterile soil as this. That the Norman William loved the red deer more even than he cared for his fellow-man, and delighted in wastes which formed good hunting grounds more than he did in ploughland or pasture, may be, and doubtless is true, and that he afforested tract of land we know from sure testimony of history; but that he did so by sweeping off a large population is an assertion that cannot for a moment be acquiesced in. If he removed man to make place for deer, his deportation must have been on a small scale. That he did not depopulate the this tract is evidenced by the village churches of Norman architecture which still remain untouched in the recesses of the forest with the cottages of the agricultural labourers nestling for protection around them and the remains of the iron furnaces which date back from the remotest, or at least from Roman, times.

A considerable space is devoted by Mr. Wise to the archæology of the district, to its folklore and the rustic superstitions and provincialisms which can still be traced within the bounds of the present forest and its former more extended limits. As it was the haunt of the Gipsy in forest days, as the Shakers' country in our own, the former dwellers in the forest receive notice from the author, who has compiled an interesting chapter from the parish registers and churchwardens' accounts of the churches within the New Forest, which is so full of interest that we regret he had not considerably enlarged it. With three chapters, which respectively deal with the geology, the botany, and the ornithology of the county between Southampton Water and the Avon, together with lists of flowering plants which decorate its soil, of the birds which build within its recesses, and of the Lepidoptera which frequent its hedge-rows and sunny banks, the latter contributed by Mr. Baker, we conclude a volume which will be treasured as well for its solid information as for its wealth of adornment. As a guidebook to the whole tract of what was once the New Forest, which though encroached upon in modern times is still of large extent, this volume will possess a value alike to dwellers within its bounds, to visitors to Southampton or to Lyndhurst, and also to those who can only become familiar with such scenery from the engravings which so faithfully depict it.

NEW NOVELS.

The author of *A Modern Greek Heroine* has not repeated in her new venture the success of her first experiment. We own that we are not a little disappointed to find *Fair and Free** so inferior to its predecessor, as we were much struck by the freshness, the originality, and the power of the earlier novel. It cannot, indeed, be denied that there is much of power and of originality in that now before us, and it cannot be condemned as commonplace or insipid. But it is by no means pleasant reading, and there is a very unhealthy tone about it which must prevent us from recommending it to the favourable attention of our readers. The fiendish malignity of the heroine's aunt, Mrs. Curteis, who, in the hope of succeeding to her niece's money, would not hesitate to ruin her niece both in body and soul, is repulsive in the naked deformity in which it is presented to us; and such a conversation as that between Rintearn and Keppel, at the beginning of the second volume, is almost of itself sufficient to exclude the novel from most drawing-room tables. Indeed, throughout, the tone of the writer is coarse and objectionable, so that we should be unwilling to put her book into the hands of any woman in whose course of reading we took an interest. The imputations freely cast upon the heroine from beginning to end, though entirely undeserved, are of a kind to render the novel very unsuitable reading *virginibus puerisque;* and though Marcella herself emerges unscathed from the furnace of malignant misrepresentation to which she is exposed, it is difficult to conceive how a woman, as proud and sensitive as she is represented to be, could have stooped to write the letter to Keppel which might have been fraught with such fatal consequence had not her husband returned in the very nick of time to save her from her own pride, and from the snare which her wicked admirer, and her yet more wicked aunt, had laid for her. The incidents which contribute to the all but successful scheme are not without a certain amount of cleverness in construction; but the mistake made by poor Theo of Keppel for Mr. Laurier, and her jealousy of Marcella, are not very natural, and the series of misunderstandings which arise out of the friendship of the latter for her cousin, Charles Curteis, show more of ingenuity than of probability. That friendship for a long time prevents Laurier from proposing to her, as he is under the impression—not altogether unnatural from what he sees—that there is a more than cousinly regard between the two. So, despite Marcella's advances, which go to the very verge of what a high-minded young lady was likely to indulge in, and despite the assistance which Marcella's mother, Mrs. Cassilys, lends her daughter in the chase of a half-reluctant, wholly mistaken lover, it is some time before he comes to the point. He has started in life as a confirmed woman-hater, and the skeleton which occupies Mr. and Mrs. Laurier's cupboard is the uneasy consciousness on the wife's part that her husband thinks so lowly of all her sex that he may perhaps regard any shortcomings on her part as only natural and womanly; while she, strong in the sense of her conscious truth and sincerity, cannot bear that he should even imagine for a moment that she could stoop to the low level at which in his bachelor days he had placed the feminine sex. This morbid pride on her part aids Mrs. Curteis and Mr. Keppel in their nefarious schemes, and it is really a question of a few hours whether those schemes should not succeed. The book cannot be said to be lacking in incident, for in the days before Mr. Laurier carries off the heroine, one of her admirers, after all but throwing her off a tower, shoots himself in her bedroom, and the episode of the marriage of Theo and Charley Curteis is as improbable as can well be. But with all these drawbacks, and despite its coarseness of tone, there is a good deal of vigour and originality about the novel, and we believe that the author can do much better than she has done in her present work. We hope that her next attempt will follow more on the lines of the *Modern Greek Heroine* than on those of *Fair and Free*.

*Matthew Dale, Farmer,** opens in a rather unpromising manner, with the acceptance by a young lady, Miss Annie Forbes, a "meenister's daughter," of the position of housekeeper. This she does in answer to an advertisement inserted in the newspaper, as she is well aware, by a certain farmer, who has been as youth and man her hero, whom she has worshipped at a distance from her childhood upwards. Her qualifications for the post are of the most meagre description, but strong in the faith of her unbounded admiration for her new master, she sets to work, and plunges into the responsibility of her new post, undeterred by the stubborn opposition of the cook and of most of the other servants, who see through her ignorance more clearly than Matthew Dale himself does. After a time she succeeds in overcoming even the cook's resistance, and makes herself generally useful to her master, who is little aware of the heroic light in which he is regarded by his housekeeper. No one, we are told, is a hero to his valet de chambre, but Matthew Dale is unquestionably one to the young lady who is rashly engaged by him to superintend his establishment at Hallyards. Mr. Dale's sister, Mrs. Ryland, who comes to stay with her brother, does not approve so much as he does of "Mrs." Forbes, as she is generally styled; but her son, Lieut. Ryland, who has an undue partiality for strong drink, more than makes up for the slights which his mother puts upon her by his demonstrative, if rather maudlin, admiration for his uncle's housekeeper. This is naturally annoying to Mrs. Ryland, as well as unpalatable to the heroine; for the former has planned a union between her hopeful son and a Miss Burnley, while she destines Matthew Dale himself for Miss Grace Graham—"a good-looking "girl of the florid, fair, sleepy-eyed type"—who, though twenty years younger than the interesting widower, is by no means unwilling to become the second Mrs. Dale. The hopes of the advocate of the Graham alliance are much advanced by the family party being taken in at Hallyards during the rebuilding of the house, which places poor Miss Forbes in a somewhat painful position. Nor are matters improved when Lieutenant Ryland again returns, after having narrowly escaped a court-martial, and scandalises his uncle's quiet household by his drunken freaks. His demonstrative wooing of his uncle's housekeeper first awakens his uncle to some sense of his own feelings towards her, and we must own that Miss Forbes is not backward in the encouragement she gives to those feelings—so that we cannot be surprised at the attitude which Mrs. Ryland takes up towards her. But when the master and housekeeper have all but arranged matters, the former meets with a terrible accident, and his sister takes the opportunity, while he is still suffering from the effects of it, and being nursed by her and Miss Graham, to get rid of the unwelcome intruder, who has, in her turn, been brought almost to death's door by the sudden shock of the accident to her hero. Miss Graham, however, does not avail herself of her opportunities, having been seized by a very improbable penchant for the scapegrace Lieutenant, with whom she elopes, breaking the heart of her poor cousin, Alice Burnley, who had loved him with a sincere devotion, though she had not been able to pardon his drunken habits. Mrs. Ryland is somewhat softened by the failure of her plans, and still more so by a serious illness through which she is nursed by Annie Forbes, and on her deathbed she reveals to her that she has done even more than the latter was aware of to separate her from her master, for she has abstracted a letter which Matthew Dale had written to his housekeeper, for lack of a response to which the farmer had given her up. This secret is not to be revealed while the perpetrator of this cruel deed lives, but after her death Annie takes an opportunity of letting Matthew become aware of it, and all ends happily. The story is not a very exciting or a very new one, and we do not think it would be well in real life that a young lady should be induced to accept the post of a housekeeper in the establishment of her hero. Still there is a good deal of cleverness about the sketches of character which it contains. We must, however, protest against the perfectly hopeless amount of Scotch dialect introduced, which is enough to drive a Southern reader wild, and must interfere seriously with the enjoyment of Mrs. Sanders's novel on this side of the Tweed.

The author of *Miss Molly* is so pleasant and accomplished a writer, and has won so high a place among our minor novelists, that her name on a title-page is a sure passport to popular favour. Her latest work, *Geraldine Hawthorne,** is by no means unworthy of her reputation, and is full of graceful passages. The story is a touching one, and is well worked out; while the literary merit displayed in it raises it as far above the wretched slipshod style of most of our female novelists as its high tone does above their average morality. It is no story of guilty passion or of reckless infatuation on the heroine's part for somebody who is unfortunately not her husband, such as we so often find in the stories of the day, but a tale of true womanly devotion, of that clinging to a husband for better for worse, through evil report as well as good, which is not much in fashion, in these enlightened days. The scene of the story is laid in America during the revolutionary war, and the background is supplied by a New England village embedded among its apple orchards, which, in the opening chapter, gives a fitting framework for the charming heroine herself. She is so attractive that it is little to be wondered at that two officers of the rebel army—as we must venture to call it, though our sympathies are in the present story enlisted on the side of the rebels—coming to the village, should both fall in love with her, and their respective proposals follow close one upon the other, and close upon their first introduction to Geraldine Hawthorne. As is generally the case, she prefers the least worthy of the two, and becomes the bride of Ralph Calverley, while her disappointed lover, Philip Honeywood, though somewhat grudging his commanding officer his good fortune, vows that if at any time he can be of service to the young lady who has rejected him he will not fail her. Little do either of them think under what circumstances she will claim the fulfilment of his promise. Calverley, who is a proud, ambitious man, is so disgusted at some fancied slight which is passed upon him by Washington that he deserts the rebel cause and goes over to the army of King George, thus almost breaking poor Geraldine's heart, and earning the contempt of his former friend and admirer, Honeywood. But Geraldine feels that her place is by her husband's side, even though that husband has enrolled himself among the enemies of the cause which she holds most dear, and she joins him in the English camp, where a striking scene takes place between the pair. Calverley is shortly after taken prisoner by the American forces and condemned to death, but he is rescued by the chivalrous intervention of Honeywood, to whom poor Geraldine appeals in her despair, reminding him of the promise once given to her in happier days. But the boon of life granted to Calverley is coupled with the painful condition that he must go back on parole to the village where he first met Geraldine, and he lives there with his faithful wife, an object of scorn and contempt to those who once regarded him as a *preux chevalier*. The faithful wife's love alone enables him to bear up against the pain of such a position, but at the end of the story we are afforded a glimpse of a happier future in a new home, where the story of his fall from honour would be unknown, and where the strong faithful love which had never wavered, even in the gloom of that fall, would encourage and soothe him to live down the bitter past.

Cosmo Gordon† is a novel which the reviewer would find himself disposed to praise very highly if it came before him as the work of a novice; or even as the production of many writers who presumably make steady incomes by their efforts. But Mrs. Leith Adams is capable of much better things, and she has drawn characters so fresh and so original, that we deeply regret to see her taking for her hero and heroine, in the present instance, two of the most worn-out of all the conventional lay figures which form the stock-in-trade of novelists who have no power to originate a new conception or disguise an old one. Cosmo Gordon himself is simply a languid Guardsman of a thousand novels, who is a lion on the battlefield and perfectly irresistible in the drawing-room—an unsparing critic of the sex which adores him, and concealing his virtues more carefully than most men do their vices. Margaret Haviland, the heroine, is our familiar friend, the beauty worn out with admiration and indifferent to homage, but succumbing with marvellous rapidity to the attractions of her predestined conqueror. If Mrs. Adams likes to have recourse to the old machinery of an intercepted letter, she has every right to do so; such things not being exploded in fact may be allowed to exist in fiction, but she must not expect so threadbare a device to excite any very lively interest in the minds of her readers. One or two of the subordinate characters show, indeed, that the hand of the author has not lost its cunning. There is a Miss Robinette who is delightful enough to make us wish we were allowed to see much more of her, and there is Barbara—called by the author Lady Bab, apparently because she is the wife of a baronet—who represents a very charming type of womanhood; but Mrs. Adams has bestowed, and ill-bestowed, much pains on the character of the ill-natured old maid who is the demon of the piece. To be old, and poor, and ugly, and alone is, perhaps, after all, not so funny as Mrs. Adams seems to consider it, and the subject of her unceasing raillery deserves some pity at her hands, even though her circumstances have made her sour and ill-tempered and envious of the beautiful young women round her. At the same time she is drawn with considerable skill, and the same may be said of all the personages except the two chief ones. The interest of the story easily maintains a good level throughout. We see in it enough to remind us how well Mrs. Adams can do, and to make us hope that the next effort will be more thoroughly worthy of her pen.

Readers of Mr. Rowlatt's *Entranced With a Dream** have no cause to complain of lack of incident. The average is about an incident to a page throughout the whole of the three volumes; indeed the reader's breath is somewhat taken away by being hurried through three generations of the Harewood family, who are the principal characters in the first three chapters. Sir Henry Harewood remains a bachelor, as the author rapidly informs us, until he is fifty, when he marries, and his wife dies, leaving him with an infant son. The son's school career is next sketched in, and we find him troublesome to his tutors and not wholly satisfactory to his father. He has first formed a connection (whether legally or not is left doubtful) with a beautiful young German girl, when he is taken ill with typhoid fever, and, to the amazement of the reader who fancies he has got hold of the hero, dies. His father is struck by paralysis, and dies shortly after. We are then introduced to the new heir, and after a brief sketch of his father and mother and his maternal grandparents, we dash rapidly through his first attachment, his disappointment through the treachery of a friend, his consolation, marriage, the birth of four children, and the death of his wife. We have by this time lost all confidence in everybody, and are fully prepared for the death of the present baronet; but he is allowed to survive, though he goes through a great deal of trouble with his eldest son and heir, and with, of course, the children of the German lady and the heir who had died of typhoid fever. These young people, who pass by the irritating name of Montag, are the peg on which the main plot chiefly hangs; but their ultimate fate we leave the reader to unravel for himself. He will occasionally find his task a little more difficult than it need have been if the author had taken pains to write his native tongue correctly. Such a sentence as "After many "months of home-training and Oliver had reached "his nineteenth year, his father resolved that, "however hopeless the task might appear, he "would not relax his efforts until another year was "added to the past," is a very fair example of the author's style, and the punctuation adds to the obscurity. It would be idle to pretend that *Entranced with a Dream* shows any remarkable literary merit; but it is harmless and amiable in its tendency, and the intentions of the writer are so evidently good throughout that the reader willingly forgets how inadequately he has been able to carry them out.

CHRISTMAS BOOKS.

Messrs. Griffith and Farran are among those publishers who cater for the eye as well as for the intellect of their readers. The *Belton Scholarship*, a tale of private school-life, is most attractively got up in a grey-green cover, and profusely illustrated by good pictures of the incidents of the story. Tom Brown has perhaps spoiled us for other boy-heroes, and Master George Denton will not cut our favourite out; but this book contains some sensational adventures and well-told circumstances which are sure to interest young readers, and there is good sound practical religious advice in it which ought to benefit them. We doubt whether Ernest Warren is not too wicked and evil-minded a character for a school-boy—at any rate we hope so!

Another volume issued by the same publishers in a gay red cover, entitled *Heroes of History and Legend*, is a translation from a German book that has been largely circulated in its own country. Beginning with the German gods, it embraces anecdotes of Kings, warriors, Crusaders, Caliphs, missionaries, saints, Popes, poets, and minstrels, and therefore is a rich fund of interest as well as of instruction. It is not a book for very young children, for the language is by no means simple, and bears evident signs of its native origin; but a great deal of useful information is contained in it, and many a young student will be grateful for its appearance.

A book by Stella Austin is sure to be interesting, pretty, and pathetic. *Other People*, a story of Modern Chivalry, by Stella Austin (J. Masters and Co.), is no exception to the rule. The writer's gift of making "word-pictures" is well exhibited,

* *Fair and Free.* By the Author of *A Modern Greek Heroine.* In Three Vols.—London: Smith, Elder, and Co., 1882.

* *Matthew Dale, Farmer.* By Mrs. Sanders. In Two Vols.—London and Edinburgh: Wm. Blackwood and Sons, 1882.

* *Geraldine Hawthorne.* By the Author of *Miss Molly.* In One Vol.—Edinburgh and London: William Blackwood and Sons, 1882.

† *Cosmo Gordon.* By Mrs. Leith Adams. In Three Vols.—London: Chapman and Hall, 1882.

* *Entranced With a Dream.* By Richard Rowlatt. In Three Vols. F. V. White and Co., 1882.

and we can almost see the different groups as they sit in the old house, wander in the gardens, or row on the well-loved river, the description of which is, by the way, one of the prettiest bits in the book. Miss Austin has herself anticipated the objection of "Unreality" which seems to us to attach itself to the story, and particularly to the character of Raleigh Forrester, and the impression he makes upon his friends. There is such a thing as modern chivalry, and plenty of it, we believe, even in our work-a-day world, but we doubt its showing itself in the modes described in *Other People*. Forbes Dunbar, we are told, "loved Ray "as a brother," but even brothers, English ones at any rate, hardly part in this affectionate manner when they have attained the ages of thirty-six and fifteen:—"He bent down his golden head when "he came to Ray, and pressed his lips upon the "boy's, for he loved him as a brother. And only "Ray knew how, beneath that soft moustache, "the lips trembled and quivered." Miss Austin says she has imagined "an intensely sym-"pathetic, sensitive, highly-strung nature, reared "in a hothouse," &c. Will she pardon us for saying that the hothouse itself is so unreal as not to be conceived possible? No family like the Forresters could have been reared in the utter ignorance and seclusion she has described. With their proper complement of arms, legs, eyes, and ears, and living in an inhabited country (a church, a rector, and magistrates not being far off), six healthy children must have made some acquaintance with the outside world in spite of their father's peculiarities, and we would hope some, at least, of them might have exhibited the "more matter-of-"fact if less noble qualities." We would not for one moment disparage the really religious teaching of this book, but we fear lest Ray's Christian love and courage will fail of its proper effect on other boys. Thinking him utterly unlike themselves, they may miss the way to follow his example.

Heidi's Early Experiences, a story for children, by Johanna Spyri (W. Swan Sonnenschein and Co., Paternoster-row).—Heidi is a real flesh-and-blood child, and her sayings and doings will afford infinite amusement to the youngsters. There is a freshness about this story that makes it very pleasant to older readers.

Doll Stories, by Lucie Cobbe (W. Swan Sonnenschein), is a nice little book for the little ones. The "Story of the Scissors" is particularly amusing.

St. Nicholas, for boys and girls, published by Frederick Warne, needs no other recommendation than to be placed in the hands of any child, young or old. The yearly volume is a very thick one, and is full of capital illustrations, stories, amusing and instructive, riddles, puzzles, games, and all kinds of clever nonsense in verse and prose. With such an excellent bill of fare who could help enjoying the feast?

Children are often told "There is no royal road to learning," but if the every-day lesson-books are common roads to that desirable goal, we can call the beautiful little book, *Elsie's Adventures in Insect Land*, by Gertrude P. Dyer (Marcus Ward and Co.), nothing less than a royal road. The instruction conveyed in it is so ingeniously wrapped up and sugared over by the fanciful and pretty little tale, that the veriest lesson-hater will swallow it with eagerness. The illustrations are numerous and exquisite, and little Elsie's dreamings are so curious and yet so natural that we can conceive other little girls envying her novel experiences and longing for the same teachers. That being impossible, we recommend them, as the next best thing, to procure Elsie's book and learn from it all she saw. They will not regret their purchase.

In *The Life of Hannah More*, by Anna Buckland (Religious Tract Society), Miss Buckland has given us, in a neat little volume, a very good and interesting account of this excellent woman. "A "lady of two centuries," as our author calls her, she was, down to fifty years ago, a striking relic of that old historic and literary coterie that clustered round Dr. Johnson. Honoured by the special approval of that great and gruff man, the intimate friend of David Garrick and his wife, the daughter of a country schoolmaster, who herself earned her bread by humble teaching, won her way into that charmed circle and left her mark upon it. The one romance of her life closed before she was twenty-five, but being no slight nineteenth-century damsel, Hannah More found life had plenty of enjoyment and happiness for her outside the pale of matrimony. The account of her London visits show what a capacity of honest hearty enjoyment she had, and how many and diverse were her talents. Few think of her as a successful play-writer, vociferously applauded at the crowded theatre with Garrick, and later Mrs. Siddons, playing her leading parts. What a contrast to those brilliant early years is the picture of the solitary old woman of eighty-three, forced to quit her beloved home, where her sisters had died one after the other in peacefulness, by the dishonesty and misconduct of her own servants, to breathe her last sigh in a lodging at Bristol! This act was not the least noble of her life. Conscious of her inability to restrain the malpractices of her household, she sacrificed, without a murmur, her own ease and comfort at this advanced age rather than be the instrument of putting temptation in the way of others. For an account of her labours between the opening and close of her life we refer our readers to Miss Buckland's volume. We suspect few of the present generation know much of Hannah More and her village schools, or the difficulties and troubles she encountered, and the Religious Tract Society have done a useful work by publishing her life.

Now for some more books from the firm of Messrs. Swan Sonnenschein and Co. The first is a republication of Legh Richmond's *Annals of the Poor*, and will doubtless be to many equally new ground with the *Life of Hannah More*. *The Dairyman's Daughter* was as a household word to our fathers and mothers, and though, as Mr. Stallybrass, the editor, tells us, "we have gone on "eighty years" since it first saw the light, we trust our voracious readers of the present day have not lost the power of admiring the real pathos and power in the writings of the Isle of Wight Curate.

Stories from Old History; or Tales of Olden Times (the one title is on the outside, the other inside the book) by Ella Baker, is just such a book as the titles denote. It is a collection of anecdotes from Roman, Norwegian, English, French, and other histories, simply told for the edification of young children.

The frontispiece of *Tales from the Edda*, told by Helen Zimmern, "The Giant Lay Sleeping on the "Ground," is by Kate Greenaway, and we need say no more to convince our readers that it is a good picture. The other illustrations are nice also, and the "tales" are simply and easily told. But we do not see the value of this book for children. The legends of the Norse gods and goddesses are quite as wicked and revolting as those of the Roman and Greek mythology, and lack the grace and beauty that gild these over. It cannot be advantageous for children to place in their hands, when they are too young to discriminate, tales of successful villainy and revenge when the deeds are done by beings who, they are told, were considered "gods."

Healthier reading is found in the next book on the list, *The Heroes of African Discovery and Adventure*, by C. E. Bourne, wherein the tale of African exploration is pleasantly told, beginning from the days of Herodotus. The Portuguese sailors, James Bruce, Mungo Park, Oudney, Clapperton, Denham, Lander, and last, but certainly not least, Livingstone and Stanley all figure in these pages; and the pictures, some of them coloured, are numerous and amusing. A map of Stanley's travels in the first page serves to explain his route. This book would be a nice present to a boy from an elder who wishes to mingle instruction with amusement.

True to Himself, by Frances E. Cooke, is the story of the life of Savonarola, related simply and briefly for young readers. So small a book must necessarily be a much condensed history of this great man, but the chief incidents of his life are pleasantly told by a very ardent admirer.

The Life of Luther and *The Life of John Wiclif*, both by William Chapman, are also meant to introduce these eminent men to young students. The author is even more of a partisan than Miss Cooke, for while she does hint that Savonarola may be mistaken, he has nothing but laudation for his heroes, and abuse for their opponents. "A great man," says Dr. Hook, "is damaged by "his worshippers, who, in seeking to deify him, "convert him into a faultless monster." If Mr. Chapman will study the "Lives of the Arch-"bishops of Canterbury," he will find that there is reason to doubt "the fact that the Primate of "all England entrusted him (Wiclif) with the "government of Canterbury Hall." We refer him also to the same author for at least a more charitable view of the Church of England as illustrated by the actions of her Bishops, who were constantly reproached for their lukewarmness in prosecuting Wiclif, who gave their wealth and their best faculties for the service of their country, and who were, almost without exception, ever the leaders in the resistance made to the attacks by Pope and King on the rights and liberties of the Church and people. "England's growth," says Mr. Chapman, "*in spite of the crippling presence of the priest*, had been marvellous." Does he forget Simon Laugton and William of Wykeham, *who at least did something to aid that growth*? Has it escaped his notice that John Wiclif himself was a priest of that very Church which he denounces? And why does he call Archbishop Courtney "revengeful," while by his own showing, although the King had placed in his hands full power to imprison the preachers of these doctrines, he allowed Wiclif quietly to retire and die in peace at his living of Lutterworth? Some historians have gone so far as to hint that Wiclif recanted. At least he "explained" his views at the Oxford Convocation in such a way as to satisfy his judges, over whom presided this wicked Archbishop. Mr. Chapman appears to confound the Church of England in Wiclif's day with the Church of Rome—a mistake which prevents our recommending his book to our young people. Both Wiclif and Luther were great and good men, pious, earnest, brave and unflinching; but they were but mortal men, and consequently partook of the errors and faults that "flesh is heir "to:" biographies that leave out all mention of their failings and mistakes are not only less interesting (especially to children who always like the naughty heroes best), but are calculated to make them misjudged in after life, as the young reader's horizon widens. When the boy comes to find serious flaws in the characters he has been taught to reverence as faultless, he is apt to think their goodness hypocrisy, and their religion a cloak for self-interest.

The S.P.C.K. has published, as usual, their *Churchman's Almanack* in four sizes, all of which are too well known to need recommendation. Their *Parochial Offertory Book* is also a general favourite.

SOME REVIEWS AND MAGAZINES.

The magazines abound in papers on Egypt, none of which have much chance of being attended to in its settlement. *Blackwood* contents itself with the "Notes of a Campaigner," which may be of use to a future Alison, but just now are too late or too soon. The "Autobiography" of the historical Sir Archibald is reviewed with approval; but the best article is Mrs. Oliphant's "Ladies Lindores," which increases in interest every month. A shorter tale from the Western States is commenced under the title of "A Singular Case." "Four Months in "Morocco" is a graphic account of a trip to Tangier, Larache, and Tetuan. We hear of prodigious bags, but all the game specified are partridges and wild boars. "Goethe's West-"Eastern Divan" is a review of a collection of short poems, written under the mask of the Persian Hafiz. The specimens are readable enough, if not of the highest order. We can say nothing more of the original poetry. "A Latin Inscription for Mr. "Carlyle's Statue at Chelsea," with its conclusion, *Cave Canem*, has caught the worst spirit of the defunct. "The True State of the Opposition" could hardly be a lively finish, seeing what it actually is. On the whole it is not a first-rate number.

Macmillan has an opening poem by Mr. M. Arnold, and a further instalment of the "Wizard's Son," by the ubiquitous Mrs. Oliphant, of which we must say we have the bad taste to prefer the prose. The Rev. A. J. Davidson writes a sensible paper on "Simony;" and Mr. Rogers, M.P., instructs the British farmer in "Ensilage." Of the two the former subject seems the less understood, and the latter the more worth hearing about. The "Topography of Intemperance" is interesting if true. A staff officer discloses some ugly incidents in the "Hot Haste for News" exhibited by war-correspondents.

The *Nineteenth Century* overflows Egypt like another Nile. Passing over its four papers on the stock subject of the daily Press, we would call attention to the lucid papers of Mr. Romanes and the Bishop of Carlisle on the "Fallacy of Materialism." The former scientifically demonstrates that the connection of Mind and Matter is inexplicable. The latter is a *reductio ad absurdum* of the Materialist hypothesis. The mathematical demonstration is complete, and his Lordship's style delicious. It is like the cat playing with the mouse. What can be simpler or more convincing than his dilemma on the quantity of matter? The sum total of its atoms is either varying or constant. If varying some power outside matter must be ever redressing the balance: if constant, some power must have fixed it, for it is absurd to suppose the atoms could determine their own number —Q.E.D. But is it not equally absurd that a *single* atom should determine its own contents and originate their existence? The "Hamlet Saga," by Count de Falbe, show the original Prince of Denmark to be, as we should expect, a very poor type of Shakespeare's immortal creation. By far the best article is the last, for which we have to thank Cardinal Manning. A fuller notice will be found in our leader.

From the not very inviting programme of the *Contemporary*, the most noticeable paper is Miss Christie's critique on Miss Burney's novels. It is no compliment to the taste and discernment of modern readers that *Evelina* and *Cecilia* should need her recommendation. It is still less to the credit of "cultivated society" to be told that it thinks *Madame D'Arblay's Diary and Letters* "are better worth reading in *the original French!*" We must beg leave to question the "intelligence, "taste, and humour" of the persons whom Miss Christie so laudably seeks to enlighten. Lieut.-Col. Osborne contributes a nasty article on "Repre-"sentative Government for India," and Lady Verney reveals the hopeless nastiness of "Peasant "Properties in Auvergne," another of our Liberal illusions. Principal Fairbairn's "Primitive Policy "of Islam," shows that Mohammedanism is the true home of Erastianism.

MISCELLANEOUS NOTICES.

The Life and Letters of Elizabeth Prentiss, by the Rev. G. L. Prentiss (Hodder and Stoughton), is one of those biographies of which pious Evangelicals appear to possess a monopoly, wherein the central figure comes before us supported throughout life by the most ardent piety, which, entirely unfed by dogmatic theology, would seem to consist wholly in an intense and undying consciousness of the presence of God, and an enthusiastic personal love for the Redeemer. The writer of the book has been influenced rather by his love for his subject than by considerations of general interest, and the consequence is that very much has been inserted which to the indifferent reader will seem superfluous. The outward events of Mrs. Prentiss's life were not numerous, and the births and deaths of her children, together with removals from one district to another, her patient endurance of ill-health, and her occasional journeys with her husband can only seem worthy of record to those who knew and valued her. The account of her literary career has more general interest, and one at least of her books, *Stepping Heavenward*, is widely circulated and generally esteemed. Possibly in America, where Mrs. Prentiss was presumably better known, these records may attain popularity in their present form, but in England they will need considerable condensing before so much can be expected for them.

The Church Congress Committee at Derby deserve special praise for the speed with which they have brought out their *Report* (Bemrose). The really powerful and eloquent sermon by the Archbishop of York will be read with admiration by many who were unable to hear it. It would be useless to enter on a detailed notice of the papers and speeches that have so lately appeared in our columns—so we will leave the volume to the perusal of our readers, contenting ourselves with the remark that Canon Trevor's paper on Church Courts must undoubtedly be worthy of the attention of all parties, since it has called forth in the pages of the *Churchman* an elaborate reply from Mr. Dibden, and is about to be reprinted for general distribution by the E.C.U.

Dr. Samuel Davidson has published a small volume on the great subject of *The Doctrine of Last Things* (Kegan Paul and Co.), *i.e.*, of the Second Advent of Christ, the Resurrection of the Body, the Intermediate State, the Last Judgment and the Resurrection that rewards, and punishments, in which he either entirely denies these articles of a Christian man's belief, or so etherealises and materialises them as to make them something widely different from what the Church holds. This is done, in the main, by a hard interpretation of words—such, for instance, as that "generation" in Holy Scripture must mean a period of thirty years or thereabouts, which it does not—and by an ingenious dislocation of the members of statements of our Lord, so as to place one in opposition to another. When this cannot be done effectively, there is always the not very modest suggestion that the Disciples misunderstood and published in misapprehension what Dr. Davidson understands and can make clear. There is, we feel, a hollowness about these objections and suggestions which compel us to doubt whether the writer himself entirely believes in the arguments or assertions he employs.

In a small volume, entitled *Christianity and Modern Scepticism* (Hodder and Stoughton), Mr. A. G. Girdlestone has some useful practical remarks on the mode of conducting controversy with sceptics. The first half of the volume, however, which deals with preaching in general, is neither very novel nor very valuable.

A volume of *Parish Teaching* on *The Apostles' Creed and Sacraments*, by the Rev. T. T. Carter, of Clewer (Masters), is a series of plain, thoughtful lectures, such as we might have expected to receive from the hands of the writer. The "Sacraments" are taken by him to include Mysteries, which, in the language of the older school of divines, are termed Sacramentals rather than Sacraments, or, at least, rather than Sacraments in the sense in which the word is used in the Church Catechism—such as Confirmation, Penance—in which, however, he includes Confession—and Holy Orders.

Under the title *The Teacher's Prayer-Book* (Spottiswoode and Co.) Dr. Barry, of King's College, has prepared an edition of the Book of Common Prayer, with introduction, analyses, and notes. The book is printed in a good type, and the arrangement is clear and satisfactory. The mechanical portion is, we need hardly say, all that can be desired. The arrangement, however, is taken from the "Prayer-Book Interleaved," edited by Messrs. Campion and Beamont, though without the slightest acknowledgment of the source from whence it has been borrowed. How far this is honest may be fairly questioned—we think it dishonest. An acknowledgment would have done no discredit to Dr. Barry's book, but, even if so, it should have been made. Apart from this there is little to note of the new book: the notices of the Saints whose names occur in the Calendar are rather more ample than in the "Interleaved" book, but the ritual and liturgical information is less full in the book edited by Dr. Barry than in the older book. In most matters of doctrine we note also a colder and a lower tone in *The Teacher's Prayer-Book* than in the other. We have little of Evangelical warmth and as little of liturgical information to recommend it. It will satisfy neither the one party in the Church nor the other. Apart, indeed, from the mechanical excellency of the book, and the "borrowed" arrangement, there is nothing in the volume to commend. If it represents King's College we can but regret this fact.

We are glad to be able to give a word of praise to Miss Sarah Doudney's one-volume story, *Anna Cavaye*, published by Messrs. Hatchards. The little heroine, whose name gives the title to the book, is the daughter of a Colonel Cavaye, who, on the death of his wife in India, brings the child home to his mother, the Countess of Westmoor. Anna grows up, not exactly neglected, but uncared for; seeing but little of her grandmother, and being left to the companionship of her nurse. Later on, she is placed under the care of a governess, Eva Gower, and it is with this part of her history that the story has to do. There is a thoroughly religious tone pervading the whole, and the struggles of the child with a naturally passionate and selfish disposition, which is acted on by a morbid consciousness that her unattractive appearance precludes her from much of the love lavished on other children, is well described. Her gradual improvement, and finally her death, bring the story to a close. The other characters are cleverly drawn, especially that of Clarice Burne, a wonderfully sweet type of womanhood, whose love affair forms one of the interests of the book. It is a pity more girls are not blessed with the advice she gives Miss Gower when the latter is first engaged. The book possesses many charms, and we can cordially recommend it to our readers.

St. Aubyn's Laddie, by E. C. Phillips (Griffith and Farran), is a pleasantly written story of a little invalid boy and his stronger and healthier cousin. The pathetic interest of the tale culminates in the death of the hero, but there is nothing sickly or morbid about it, and it may be recommended for either boys or girls of ten or eleven years of age.

Historic Landmarks in the Christian Centuries, by Richard Heath (Religious Tract Society), is a handsome volume suited for the better class of prizes. In eighteen chapters, each dealing with a century, the history of the world in its relation to Christianity is briefly given. If read with intelligence, it is full of information, and though the author in some cases writes somewhat as a partisan, his view is, as a rule, comprehensive enough. We should recommend it to the notice of parish libraries and the like, where it is often difficult to procure religious historical information in a popular form.

This Work-a-Day World, by E. Wordsworth (Hatchards), is an attempt, in the author's words, "to aid those who live in it not merely to look "beyond, but to look into it," and contains a series of papers very simply and sympathetically written upon everyday subjects. There seems to us some absence of plan about the work, as the papers are wholly disjointed; but many of them —and notably "The Crooked Pillar"—convey practical lessons in a very earnest fashion.

Devotions for Mothers (Wells Gardner and Co.) come before us with the recommendation of a prefatory note by the Bishop of Salisbury. It is written with studied simplicity, and consists of a Scriptural reading, a meditation, a prayer, and a hymn for every day for a fortnight. It appears to us admirably calculated for the purpose it has in view.

LITERARY AND OTHER NOTES.

Our correspondent, the Rev. J. E. Rudd, of Covenham St. Mary, sends us the following items:—

> Yf Crystemas day on Monday be,
> A grete wynter that year have shall ye,
> And fulle of wyndes lowde and stylle,
> But the somer, trewly to telle,
> Shalbe sterne wyndes also
> And full of tempeste all thereto;
> All batayle multiplye,
> And grete plenty of beeve shall dye,
> They that be borne that day, I weene,
> They shall be stronge echo on and kene,
> And he that stelythe owghte,
> Thow thowe be seke, thou dyest not.

It is affirmed by some, when New Year's Day falleth on Monday, then a winter somewhat uncomfortable doth ensue. Summer temperate: no plenty of fruit: many fancies and fables opened: agues shall raigue: kings and many others shall dye: marriages shall be in most places, and a common fall of gentlemen.

The New Year will open with rough and stormy weather. After the 9th, frost of some severity will prevail, and will continue for several days. The 2nd and the 31st are likely to be the most stormy days in the month. The critical days are the 2nd, 4th, 6th, 8th, 9th, 12th, 13th, 19th, 20th, 26th, 27th, and 28th. The temperature will be extremely cold between the 9th and 24th.

The *Athenæum* states that the first fasciculus of an important work illustrating the history of the Greek Liturgies will be published by the Cambridge University Press in January. The Liturgy of St. Mark occupies the earliest sheets of the work. Hitherto an edition published at Paris in the year 1583 has furnished the only authority for this Liturgy, but the Cambridge editor (Dr. Swainson, Lady Margaret's Professor and Master of Christ's College) has discovered the original of this edition and also a roll containing another recension of the whole Liturgy in addition to a large fragment (at Messina) noticed before in the *Athenæum*. These are printed in parallel columns. They are followed by fresh collations (from the Barberini Codex) of the Liturgies of St. Basil and St. Chrysostom—the latter compared with a copy hitherto unnoticed in another collection of the eighth or ninth century—and by a copy of the *Presanctified*, not hitherto published. After this follows an attempt to exhibit the growth of these three Liturgies from the ninth century to the present time. The Liturgies of the thirteenth century are found in manuscripts in the possession of Baroness Burdett-Coutts, and those of the fifteenth, or early sixteenth, in the Roman edition of 1526 (which most certainly affected the Prayer-Book of 1549). Those of the nineteenth are well known. This ground is almost untrodden, and it is said that many curious problems will meet here with their solution.

Concerning "old Church plate," Mr. Richard Ussher, of 23, August-gardens, Folkestone, writes to the *Guardian*:—

Sir,—Doubtless some of your readers may have read a letter in the *Daily Telegraph* of the 16th of December from Mr. Attenborough, the pawnbroker, which contains the following paragraph:—

"In the window of a well-known pawnbroker there may at this moment be seen a pair of fine old silver Communion chalices having this remarkable and presumptuous inscription in the dotted character of the seventeenth century:—'This pair of chalices was presented by Dame —— for the use of the church of —— *for ever*."

He omits the names for obvious reasons. From personal knowledge I can corroborate the above.

Some months ago I made it my business to ransack the shops of the London silversmiths, with a view to discover how much English church plate there was for sale in the metropolis alone; I was astonished to find how much there is.

I know of two Elizabethan chalices for sale there at the present time, besides a number of other later ones, not only chalices, indeed, but whole sets of church plate; one set of the latter dated 1624, another 1694. I have done my utmost to trace their respective histories, with, so far, a considerable amount of success. One belonged to a church in a southern cathedral city, another to a Hertfordshire parish church.

Their present owners told me that in many instances the clergymen who brought them for sale gave as their reason for doing so that they were old and ugly, and they wished to buy something newer and prettier!

One of these vendors calls occasionally to inquire if the set he sold has found a purchaser yet, and is quite grieved to hear it has not.

I have heard of more church plate for sale in the provinces, but I only write of what I personally know.

The clergymen who sold all this church plate had no more right to do so than I have; it was neither their property nor their churchwardens'; they were merely the life custodians of it; it belonged to the churches to which it was given, just as much as an endowment of land.

Is it not, to say the least, scandalous that such a traffic should be carried on even in the present day, which it undoubtedly is? Church plate was given in days gone by for sacred and holy purposes, and for none other. It has been hallowed by long and reverent use. Is it right and proper that these holy vessels should now be exposed for public sale in the shop windows of London pawnbrokers? Many of your readers would be astonished to find how much there really is, as I was. One dealer told me that he had sold a large number of English chalices to Americans as mementoes of England!

The Kent Archæological Society is about to undertake an inventory of the church plate in the county of Kent. Long before it was mooted in Kent I urged the Derbyshire Archæological Society, of which I am an unworthy member, to do the same, and I believe it, too, shortly will. If all county archæological societies would do likewise, this miserable traffic would have a wholesome check put upon it.

If certain rectors and vicars set so little value on their church plate, what are we to think of the unfortunate registers under their charge?

Sir F. Leighton (says the *Athenæum*) has made much progress with a fine statuette, to be enlarged in bronze, of a standing male figure. It represents a sluggard rousing himself. The P.R.A. has nearly finished the small life-size figure in oils of a little girl seated, wearing a white embroidered dress which is enriched with broad gold bands; she has very pale gold-coloured hair, blue eyes, delicate rosy carnations, and the sweetest and softest of expressions. In her bosom is a dark violet-coloured flower; she holds a bunch of peacock's feathers. A standing figure of a luxurious beauty, clad in white and gorgeous colours, which gain deeper tones and golden tints by light reflected upon them from below, fills a smaller canvas than the above, and owes much of its charm to the gorgeous azure tiles of the wall behind the figure, the exquisite whiteness of a slender shaft of marble, and the ruddiness of a niche of the same material in which the pillar is ensconced. Another picture contains the life-size figure of a young girl, seated on a couch covered with a tiger's skin, and clad in a purple robe with pale golden embroideries upon it. At her side is a playful kitten, over which the damsel is leaning sideways. The background is an alcove of gold and black; the lustre of the former gathers in an aureole about the head of the figure. A vestal-like head of a beautiful lady, seen in profile to our left, and wrapped in a white hood-like mantle, leaving the sculpturesque features distinct, is at present on Sir F. Leighton's easel.

The *Academy* states that M. Renan will shortly collect in a volume of "Souvenirs" the autobiographical papers that he has been contributing to the *Revue des Deux Mondes*.

M. Leroy-Beaulieu, the political economist, will appear shortly in another field of letters, as the editor of a volume containing the correspondence of a Russian maid-of-honour with the Emperor Paul and his wife. This correspondence, which has been placed in his hands by the Princess Lisa Trubetzkoy, will probably throw some light on a dark chapter of history.

Mr. Butler writes thus to the *Athenæum* about the Brasenose chalices:—"Mr. Cripps has been good enough to come and see our chalices. The date-letter which I thought was *e* (1502) he takes for an *a*, which would give an earlier year (1498) according to English Hall-marking. But Mr. Cripps pronounces the chalices of German or Swiss make for this reason. The second mark on each chalice, which ought to be a leopard's head in a circular shield, is very worn and indistinct, but from the traces that remain Mr. Cripps thinks that whatever the mark was, it cannot have been the right English mark. At the same time, he quite admits the correctness of the approximate date 1500, and knows no other instance of a German or Swiss chalice in an English church or chapel. Whether English or not, therefore, the chalices are of pre-Reformation work, and are almost identical in plan and detail with the well-known Nettlecombe type. It would be rash to dispute the question of origin with an authority *facile princeps*; but I hope, if possible, to collect some external evidence bearing on the point at issue. I may here remark that our present foundation dates from 1509, so that these chalices may well have been given by our founder, then Bishop of Lincoln. Our chapel plate escaped, fortunately, when all the hall plate was sacrificed to Charles I., and besides the chalices there survives a very fine pair of tall, upright, plain flagons, dated 1606; and these have the special interest of being, as Mr. Cripps tells me, five years earlier than any other known specimen of the kind."

SOCIETY.

A marriage is arranged between Sir William Hoste, Bart., and Miss Margaret Alderson, daughter of the Rev. F. C. Alderson.

Also between the Rev. Robert Melvill Gore Brown, youngest son of the Bishop of Winchester, and the Hon. Agnes Catherine, eldest daughter of Lord and Lady Rollo.

Also between Mr. H. Laurence Daly, 15th Hussars, second son of Sir Henry Daly, and Miss Florence Mary Wingfield-Stratford, fourth daughter of the late Mr. Wingfield-Stratford.

Also between Mr. W. Roylance Court, The Manor, Middlewich, Cheshire, barrister-at-law, Inner Temple, and Miss Mary C. Walker, eldest daughter of Sir Andrew Barclay Walker, Gateacre Grange, Lancashire.

Also between Mr. Richard Marcus Brooke, eldest son of Sir Richard Brooke, of Norton Priory, Cheshire, and Alice, eldest daughter of John Sambrooke Crawley, Esq., of Stockwood, Luton, Beds.

Also between Commander Arthur Phillpotts and Miss Camilla Samuelson, second daughter of Mr. Bernhard Samuelson, M.P., F.R.S., of Tupton, Devon, and 56, Princes-gate, will take place early in January at Churston.

A marriage is arranged to take place at Bellary, India, early in February, between Mr. Frederick A. Lascelles Davidson, Royal Scots Fusiliers, eldest son of Lieutenant-Colonel A. A. Davidson, M.S.C., 27th Madras Native Infantry, and Amy Beatrice Wright, daughter of the late Mr. Edward Paynton Wright; and at the same place and date, the marriage of Evelyn Constance, only daughter of Lieutenant-Colonel A. A. Davidson, with Army Surgeon Murphy, will also be solemnised.

On the 14th inst., at Monkstown Church, co. Dublin, a marriage took place between Mr. Harvey Trewgthen Brabazon Combe, eldest son of B. H. Combe, of Oaklands, Battle, Sussex, and Miss Amy Lambert, daughter of Alexander Lambert, of Brookhill, co. Mayo. The bride was dressed in ivory satin, trimmed with handsome lace flounces and wreaths of orange blossom and myrtle. She was attended by four bridesmaids, dressed in sapphire-blue costumes of nun's cloth, trimmed with marabout feather trimming of the same colour, and toques to match, and wore pearl and gold rings, the gift of the bridegroom. Mr. and Mrs. Harvey Combe left by the evening mail steamer *en route* for England. The bride's travelling dress was ruby velvet and cashmere. The presents were numerous and costly.

On Thursday week, at Thorpe, St. Andrew, near Norwich, the marriage was solemnised of Miss Alice Juliana Patteson, eldest daughter of the Rev. Canon Patteson, rector of the parish, and the Rev. J. C. Hoare, missionary at one of the Church Missionary Society's stations, Ningpo, and fourth son of the Rev. Canon Hoare, of Tunbridge Wells. The interior of the church was decorated with moss and ferns; on either side the chancel steps were groups of white chrysanthemums and other flowering plants. Shortly after eleven o'clock the bridegroom entered the church, attended by Mr. Henry Gurney as best man, and the chancel was filled by a numerous assemblage of relatives and friends. At 11.30 the bride came, leaning upon the arm of her father, and in her train followed eight bridesmaids. The bride wore a dress of rich white satin, and plain tulle veil and orange blossoms, with pearl and gold ornaments (the gift of Mr. Hoare), and a handsome gold bracelet (a present from the members of the village choir). The bridesmaids' dresses were of pale blue cashmere, with white lace-trimmed hats. A voluntary was played on the organ while the bridal party took up its position at the altar, and then the Marriage Service commenced, the Bishop of the diocese officiating, assisted by the Rev. J. Gurney Hoare, of St. Dunstan's, Canterbury, brother of the bridegroom.

The marriage of Captain John Ommanney Hopkins, R.N., aide-de-camp to the Queen, and Miss Minna Winifred Dacres, youngest daughter of Admiral Sir Sydney C. Dacres, G.C.B., was celebrated on Saturday, the 16th inst., at the parish church, Pirbright, Surrey, and created unprecedented enthusiasm in the quiet village. The bride, who arrived at 11.30, entered the church leaning upon the arm of her father, and was met by her four bridesmaids, and walked up the aisle to the entrance of the chancel, the choir singing the usual Wedding Hymn. The bride wore a rich white satin and brocade dress, with a tulle veil and a wreath of orange blossom, and carried a bouquet composed chiefly of white camelias. The bridesmaids uniformly wore dresses of ottoman silk and cashmere mixed, of the new colour *fraise écrasé*, with bonnets to match. Each bridesmaid wore a gold brooch composed of a hunting whip and horse shoe, the gift of the bridegroom, and each also carried a bouquet of white flowers. The ceremony was performed by the Rev. Dacres Oliver, M.A., cousin of the bride, rector of Wilton, Prebendary of Salisbury, and chaplain to the Earl of Pembroke, and he was assisted in the latter part of the service by the vicar of the parish, the Rev. Francis Owston, M.A. The bride was given away by her father, and on the conclusion of the service, and after signing the register, the newly-married couple proceeded to their carriage amid a shower of rice, and were driven to Pirbright Lodge. The rest of the party followed soon after to the lodge, where they were entertained at breakfast by Admiral and Lady Dacres. At three o'clock, Capt. and Mrs. Hopkins left for Woking station, *en route* to London, to spend the honeymoon. Owing to the gallant bridegroom, who for the last eighteen months has been private secretary to the Earl of Northbrook, First Lord of the Admiralty, having been appointed Captain Superintendent of Sheerness Dockyard, and the necessity for the assumption of his new duties on January 1 next, the more extended tour which had been proposed was necessarily prevented. The wedding presents numbered over one hundred, and were very handsome.

The marriage of Mr. Hugh Rose Troup, son of the late General Hugh Troup, of Pitcullen, Perthshire, with Miss Constance Amelia Meek, eldest daughter of the late Mr. George Meek, of Brantridge, Sussex, was celebrated at Backwell church, Somerset, on the 14th inst. The Marriage Service was solemnised by the Rev. W. Mead, vicar of Barcombe, Sussex, assisted by the Rev. W. Burbridge, rector of Backwell. The bride, who was given away by her guardian, Mr. Devinish, wore a cream satin dress and long broché satin train, edged with a large double ruche of the same. The front of the dress was covered with deep flounces of Brussels lace; a Brussels lace veil pinned with three diamond stars, a diamond pendant, and a wreath of orange blossoms; and she carried a magnificent bouquet of flowers. The bridegroom was attended by his brother, Mr. Montague Lind Troup, as best man. The four bridesmaids wore pretty cream satin skirts, trimmed profusely with lace, Louis Quatorze coats of crimson plush, with ruffles and bonnets to match. Each bridesmaid wore a gold horseshoe brooch set with pearls, and the words "Good Luck" in diamonds across, and carried a magnificent bouquet of camellias and chrysanthemums, the gifts of the bridegroom. The newly-married pair left for London *en route* for the Continent early in the afternoon. The bride's travelling dress was of myrtle-green cashmere and satin, with bonnet to match.

The Duke and Duchess of Norfolk are about to receive a large party at Arundel Castle.

Lady Durrant gave a ball on Monday evening last at the family seat, Scottow Hall, Norwich, which was very fully and fashionably attended. A large party were staying in the house. Dancing commenced shortly after ten o'clock, and was kept up with great spirit till an advanced hour. The hostess wore some handsome diamonds on her dress. The toilets were very pretty, white being very popular, as well as the new terra-cotta shades and pale yellow.

Colonel Percival and the officers of the D and E Batteries, 3rd Brigade Royal Artillery gave a ball on the 15th inst. at the barracks in Ipswich. The officers' quarters were decorated. The walls were covered half way up with red cloth, and the corridors carpeted in the same colour, and at the different divisions devices in military arms were placed, the whole lighted with lamps and Chinese lanterns. An awning was erected over the principal entrance and down the steps, the walls of which were covered with flags and Chinese lanterns of a new kind. The fireplace was covered with camellias, and over it was a device composed of the full-dress sabretaches of the officers upon a scarlet ground, having swords crossed in the centre, and on the outside a ring of gold belts. Upon the first stage a transparency was fitted in, composed of the Ipswich arms, and underneath was a mirror and curtains. At the top of the stairs was a grotto, its entrance formed of cork and evergreens. Chinese lanterns were suspended, and seats placed among pot plants made a snug retreat from the heat of the ballroom. The *invités* comprised Sir George Broke-Middleton and party, Lord and Lady Gwydyr and the Hon. Miss C. Burrell, Lord Rendlesham and party, the Hon. S. Tollemache, General and Mrs. M'Mahon, Colonel and Mrs. Long, Colonel and Mrs. Russell, Mr. and Mrs. Berners and party, Colonel and Mrs. Bryne, Mrs. Nichols and party, Colonel Byron, Colonel Barnes, R.H.A., Dr., Mrs., and the Misses Holden, Mr. H. C. Holden, R.A., Misses Phillips and Major Phillips (Sproughton), Major and Mrs. Phillips (Barham), Major and Miss Alderson, Captain and Mrs. Edgar, Colonel, Mrs., and Miss Scott and party, Dr. and Mrs. Murray, Major and Mrs. Thompson, R.A., Captain and Mrs. Pureell, Major, Mrs., and the Misses Higham and party, Colonel Beauchamp and officers 7th Fusiliers, Colonel Burnell and officers 7th Hussars, Colonel Finlay and officers Royal Artillery (Colchester), Major Parlby, and officers Royal Artillery (Landguard Fort), &c. Dancing was continued till early morning.

A largely attended private ball was given at the Pavilion, Brighton, on Thursday, the 14th inst., by Mr. Herbert Morrell, of 10, King's-gardens, West Brighton. The rooms were prettily decorated. The music-room, which was used for dancing, had the platform draped with white satin in front, and was also ornamented with flowering plants set in a border of virgin cork. Mr. Gates's band supplied the music. Light refreshments were served in the south drawing room and supper in the saloon. The guests, who numbered about three hundred, began to arrive at ten o'clock, and dancing was kept up until a very early hour. Amongst those present were Lord Tewkesbury, Lady Sybil Montgomerie, Hon. J. B. Ogilvey, Hon. Mrs. Cartwright, Sir George and Lady Pocock, the Misses Pocock, Sir R. and Lady Murray, Sir E. and Lady Warde, Lady Steward Wood, General Holland, General and Mrs. Gore, General Shute, C.B., and Mrs. Shute, the Misses Shute, Colonel, Mrs., and Miss Hansard, Colonel and Mrs. Hornby Buller, Colonel Shaw-Hellier, and officers of the 4th Dragoon Guards, Colonel Upperton, Mr. and Mrs. Robert Upperton, Mr. and Mrs. Uttermare, &c. Some pretty dresses were worn. A white broché velvet, trimmed with white satin, looked handsome. A pale blue broché velvet was also much admired; and a pearl satin, draped with pearl gauze, had a graceful effect. There were several crimson and bright red dresses, and many pretty ivory and cream-coloured costumes. Those worn by the younger ladies were mostly *trotteuse*, trains only being worn by the more matronly of the party.

The Earl and Countess of Derby will entertain company at Knowsley during Christmas.

Lord and Lady Leicester are about to receive a large family party at Holkham.

Lord and Lady Alington will receive a large party at Crichel early next month.

Three amateur performances were given at the pretty Shelley Theatre last week on the 13th, 15th, and 16th inst The one on the 15th, took place at 2.30, the other two at eight o'clock. These theatricals were given in aid of the funds of the School of Dramatic Art, under distinguished patronage. The principal attraction was a new and original comedy, in three acts, from the pen of Mr. Hamilton Aïdé, this piece being preceded by a *lever de rideau*, *Après le Bal*, played in French—Caudelée, Mr. A. Bastard; Henrietta Dumonteil, Mrs. Montague Thorold. This witty comedietta was rendered with a liveliness of manner and accent and intonation by both actors that were almost—we had nearly said quite—Parisian. Mrs. Thorold in her tasteful ball-dress of pink satin and white lace, with pink and white brocaded train, her hair *coiffé* with diamonds and roses, her hands and arms covered with long Bernhardt Suède gloves, looked the Parisienne; the grace of her movements, and the flexible limpidity of her tone, showed that she kept before her as model the art of the *Comédie Française*. Mr. Bastard was not less successful in rendering the elderly *bourgeois*. In *Cousins* Mr. Hamilton Aïdé takes the somewhat hackneyed theme of the young wife who loved another before her marriage; of the busy, middle-aged husband, at least devoted, but engrossed in work, leaving her much alone; of the "former lover" appearing on the scene and renewing his suit; of his machinations being defeated by the interference of a third party. But the author has invested the situations with a new freshness; he has created at least one original character—that of Miss Vane—and has enlivened the animated dialogue with many hits at the day. The plot is briefly as follows: Mrs. Redcliffe (Miss Williams) two years ago, before her marriage, had been in love with Mr. Harry Bellair (Mr. Augustus Spalding), who has found her out again and visits her in her pretty home at Richmond, where she spends somewhat lonely days in the company of her aunt, the sentimental elderly Miss Chattamour (Miss Mary Boyle). Thither comes also Mr. Oldfield (Mr. Chisenhale Marah), a crusty old bachelor, suspicious of the fair sex. There arrives also a gentlemanly, priggish George Winterton (Mr. Claude Ponsonby) after an absence of a year and a half to

America, whither he had gone to get over his fancy for his "butterfly" cousin, Cecil Vane; but he returns from his sojourn with loftier ideas than ever concerning the mission of woman upon earth. Light-hearted Cecil Vane (Mrs. Cecil Clay) is warned by Harry Bellair of George's return, and of his exalted notions of what womankind should be. She determines to fool him to his bent. In a moment she casts under the sofa her frivolous jacket of pale blue plush, the pretty hat no "earnest woman" would wear, and when he meets her he finds her absorbed in perusing an abstruse volume; her talk is of the equality, nay, of the superiority, of woman to man; she is the apostle of women's rights, the advanced spirit who burns to abolish home ties and religious superstitions. The plot turns on the manner in which George grows to think the old Cecil was far sweeter than the new, and finds out all those revolutionary ideas were assumed for the nonce. It shows also how cleverly Cecil wins her bet of twelve dozen twenty-button pairs of gloves of Mr. Harry Bellair, in entrapping him in a practical joke to make love to gushing Miss Chattamour, veiled and in the moonlight, when he believes he is addressing Mrs. Redcliffe, who by a *ruse* of Cecil is kept in ignorance of being expected by her former lover to a midnight rendezvous; how the household, summoned by Cecil, witnesses the tender Miss Chattamour in the arms of the impassioned Bellair, and Mr. Redcliffe (Mr. Heremon Fitzpatrick) turns the *roué* out of doors. The bright comedy was acted with *ensemble* and spirit. The first honours belong to Mrs. Cecil Clay, who played with piquancy and unflagging vivacity. The ladies' dresses were very pretty, and the scenery, painted by Sir Percy Shelley, was artistic in design and execution. In the first act Miss Williams wore a crushed strawberry-coloured Sicilienne tea gown, drawn back over a ruby velvet skirt, cut open in front, showing a petticoat of cream-coloured lace. Mrs. Cecil Clay was in white, and Miss Mary Boyle in bronzy-hued satin, trimmed with gold colour. In the second and third acts the ladies were in dinner dresses. Miss Williams's was of white corded silk, touched with silver, diamonds in her hair and round her neck; Miss Mary Boyle in crimson silk, white lace, and apple blossom wreaths; and Miss Wilson (Mrs. Vane) in black net and roses. In the second and part of the third act Mrs. Cecil Clay appeared in a stern grey undergraduate gown and thick-soled shoes; this guise was relinquished for sheeny-blue satin and white lace after George had confessed his mistake in the midsummer moonlight flooding the garden.

Ecclesiastical.

PREFERMENTS AND APPOINTMENTS.

Rev. F. J. Adkin, St. Augustine's College, Canterbury, to Incumbency of Holy Trinity, Kokolad, East Griqualand, South Africa.

Rev. E. F. Bayley to Vicarage of Effingham. Patrons, the Trustees.

Rev. M. R. Begbie, to Chaplaincy of the British Home for Incurables, Clapham-rise.

Rev. A. G. Bleasdale, Vicar of Metfield, to Curacy of Withersdale.

Rev. H. S. Budge, to Rectory of Brampton, Hunts. Patron, the Bishop of Ely.

Rev. G. N. Burningham, to Vicarage of St. Augustine's, South Hackney. Patron, the Rector of South Hackney.

Rev. H. W. Cooper, Curate of St. Mark's, Leamington, to Vicarage of Kingston-cum-Hord, Sussex. Patron, Captain Rosster, R.A.

Rev. A. E. Daniel, to Rectory of Bradley. Patron, Mr. C. J. A. Rumbold.

Rev. R. Easum, to Vicarage of Donnington. Patron, the Queen.

Rev. J. Farrar, to Vicarage of Hellingly. Patron, the Earl of Chichester.

Rev. T. F. Fenn, Principal of Trent College, Nottingham, to Vicarage of Whaplode, Lincolnshire. Patron, the Lord Chancellor.

Rev. J. W. Green, to Rectory of Winterbourne Houghton, Dorset. Patron, Mr. J. C. Mansel Pleydell.

Rev. H. B. Grimaldi, Curate of Sidbury, to Perpetual Curacy of Chittlehamholt. Patron, the Hon. M. Rolle.

Rev. W. Gumley, to Chaplaincy of Greenwich Union Infirmary.

Rev. H. Harris, Second Master of Ardingly, to Incumbency of All Saints', Highbrook, Haywards Heath.

Rev. J. W. Harton, to Chaplaincy of Chelsea Infirmary.

Rev. O. Hewitt, to Chaplaincy of the City of London Lunatic Asylum, Stone.

Rev. F. G. Holbrooke, to Rectory of Kimpton. Patron, Mr. C. F. Randolph.

Rev. C. W. H. Kenrick, to Vicarage of St. George's, Tilehurst. Patron, the Bishop of Oxford.

Rev. A. E. Kinch, to Rectory of Farnborough. Patron, Major-General P. G. Scot.

Rev. T. Luffman, Vicar of St. John's, Mansfield, to Vicarage of Alford-cum-Rigsby.

Rev. F. A. Macdona, Vicar of St. Michael's, Handsworth, to Chaplaincy of the Birmingham Borough Lunatic Asylum, Winson-green.

Rev. T. J. Moulder, Incumbent of St. Augustine's, Demerara, to Incumbency of Christ Church, Georgetown, Demerara, diocese of Guiana. Patron, the Crown.

Rev. A. L. Oldham, Organising Secretary of the Incorporated Church Building Society, to Rectory of St. Leonard's, Bridgnorth.

Rev. T. Piggott, to Chaplaincy of the Workhouse, St. Mary, Islington.

Rev. A. C. Roberts, Curate-in-Charge of Noak-hill with Harold-wood, Romford, to Perpetual Curacy of St. John's, Epping.

Rev. C. Roberts, to Chaplaincy of Infirmary, Archway-road, Upper Holloway.

Rev. C. Sellwood, Curate of St. Paul's, Canonbury, to Rectory of Heanton, Punchardon. Patrons, Messrs. B. and F. Sellwood and himself.

Rev. J. B. Singleton, Vicar of Dowland Dolton, Devon, to Vicarage of Yarnscombe, Barnstaple. Patron, the Crown.

Rev. A. H. Smith, Vicar of Little Marlow, Bucks. Patron, Dr. Samuel Birch, of 64, Caversham-road, London.

Rev. H. A. Soames, to Chaplaincy of the Royal Sea Bathing Infirmary, Margate.

Rev. J. H. Southam, to Perpetual Curacy of Trull. Patron, Mr. F. W. Newton.

Rev. J. Stephenson, Curate of Harvington, to Vicarage of Crowle. Patron, Mr. C. C. France.

Rev. T. W. Strong, Curate of Haselbury Bryan, Blandford, to Rectory of Breane, Bridgewater, on his own petition.

Rev. M. J. Sutton, Vicar of Greenstead, Colchester, to Vicarage of South Keverne. Patron, himself.

Rev. A. B. Timbrell, late Curate of St. John's, Kidderminster, to be Chaplain at Rhydd Court, Hanley Castle.

Rev. A. Towsey, to Chaplaincy of Emmanuel School, Wandsworth-common.

Rev. H. G. Warner, to Chaplaincy of Plympton Workhouse.

Rev. A. A. Williams, Curate of Batley, Yorkshire, to Perpetual Curacy of Marsdale. Patron, the Vicar of Shap.

Rev. A. W. Wilson, Rector of East Faindon, Northamptonshire, to Rural Deanery of Rothwell (Third Deanery). Patron, the Bishop of Peterborough.

Rev. A. B. Winter, Vicar of Weedon, to Rectory of Little Gransden, Hunts. Patron, the Bishop of Ely.

OBITUARY.

Dec. 16, at Bishop's Court, Llandaff, the Right Rev. Alfred Ollivant, Bishop of Llandaff, after an Episcopate of 33 years, in the 85th year of his age.

Dec. 14, at Downside, Winchester, the Rev. John William Marsh, M.A., Rector of St. Michael's, Winchester, aged 60.

Dec. 18, at Penzance, the Very Rev. Francis Close, late Dean of Carlisle, aged 85.

Dec. 19, at 71, Cambridge-terrace, Hyde-park, Frances, the beloved wife of the Rev. Charles Lucas, Rector of Filby, Norfolk.

Dec. 12, at St. John's Vicarage, Wandsworth-common, the Rev. W. J. Mills Ellison, M.A., Vicar of St. John's, Battersea, formerly of St. Michael's, Derby, and British Consular Chaplain of Gothenburg and Stockholm, Sweden, aged 50.

UNIVERSITY AND COLLEGIATE.

OXFORD.

The examiners at the first public classical examination on Monday issued the following award of honours:—

Class I.—T. W. Allen, Queen's; H. E. D. Blakestone, Trinity; F. S. Boas, Balliol; F. W. Bussell, Magdalen; R. F. Cholmelly, Corpus; P. Coleridge, Oriel; A. H. Cruickshank, New; A. H. Hawkins, Balliol; D. G. Hogarth, Magdalen; J. Jackson, Hertford; A. C. Kay, New; J. H. Murray, Magdalen; S. Nash, Balliol; H. J. Newbold, Corpus; L. R. Langford, D. Price, Trinity; C. H. Rook, Oriel; R. J. Sininey, Corpus; J. A. Spender, Balliol; and Percy W. Tayler, Lincoln.

Class II.—P. M. Bigge, New; G. L. Bruce, Balliol; C. Cash, Trinity; H. W. Cave, Balliol; J. K. F. Cleave, Hertford; B. A. Cohen, Balliol; L. H. Couchman, Balliol; B. Cubitt, Balliol; W. H. Fairbrother, Keble; R. H. Gaby, Worcester; A. Kalisch, Balliol; C. L. Kingsford, St. John's; G. Lewis, Balliol; S. Long, Balliol; H. Lower, New; H. A. Powell, Corpus; N. R. Ramsay, New; C. H. Russell, Trinity; W. H. Shorthouse, Balliol; J. G. Spender, Wadham; and G. W. Wallace, Corpus.

Class III.—A. L. Bickmore, Worcester; A. Bowman, Queen's; J. P. Bygott, unattached; S. W. S. Carey, Queen's; E. D. Court, New; A. A. Ethelston, Corpus; H. R. Haldinstein, Balliol; F. G. S. Lellevre, Pembroke; Thomas J. Llewellin, University; B. V. Melville, Brasenose; S. L. Morant, New; A. E. Newton, Pembroke; C. E. Rivers, Oriel; W. P. Robinson, Balliol; F. B. Rogers, unattached; and F. A. Vane-Tempest, Balliol.

In a congregation the same day, the following degrees were conferred:—

B.D.—A. J. Elson, Queen's.

M.A.—Vernon, Merton; J. Freeborn and R. Latham, Exeter; W. Hands, Queen's; W. Ray, Lincoln; J. Lewis, Trinity; F. Jevons, Wadham; W. Miller, Hertford; and H. Hodgson, St. Mary Hall.

B.A.—R. Bullock and C. Harris, University; P. Boyce, A. Cumming, T. Flanagan, E. Fox, G. Gordon, G. Little, J. R. Mackay, H. White, and P. Krishnwarma A. Fletcher, Merton; H. Gordon Clark, H. Francis, W. Patterson, T. Quarrel, A. Rice, and R. Wood, Exeter; M. Cunninghame Graham, Oriel; J. L. Broad, A. Carter, R. Gatehouse, and G. Holme, Queen's; J. Biddulph, S. Baker, B. Hale, and H. De Lacy, New; F. Rigdens, T. Warrall, Lincoln; H. Goodford, W. Hutton, S. Ridley, and T. Wells, Magdalen; H. Gondry, H. Phillips, Brasenose; H. Bush, H. Eales, E. Keep, R. Knight, J. Rogers, and H. Underhill, Corpus; C. Charrington, J. Etchel, and N. Wilkinson, Christ Church; G. Gilbanks, W. P. Haskett Smith, H. Lee, H. Newland, P. Park, and C. Schwartze, Trinity; S. Ancrum, H. Coney, E. Healey, J. Huxley, F. Low, T. Randell, T. Ruddocks, and J. Sprowwart, St. John's; M. James, Jesus; R. Charsley, Pembroke; W. Carr, Worcester; O. Healey, H. Lloyd, J. Lewis, T. Merett, B. Moultriee Newman, A. Stable, and R. Sutton, Keble; M. Jephson, H. Wright, and E. Jones, Hertford; C. Oliphant, St. Mary Hall; W. Liveing, R. Taylor, and H. W. Watson, St. Edmund Hall; A. Hare and H. Hubbard, unattached; J. Vernon, Merton; R. Lathom, Exeter; W. Miller, Hertford; and H. Holden, St. Mary Hall.

M.D.—F. Kidd, Balliol; B. Fox and E. Hopwood, Christ Church.

At a meeting of the Fellows of Oriel College, Oxford, held on Thursday, Mr. David Benning Monro, M.A., the Vice-Provost was elected to the Provostship, vacant by the death of Dr. Hawkins. Mr. Monro was formerly Scholar of Balliol, when he took the highest honours in the schools, was afterwards elected to a Fellowship, and took the reins of office upon Dr. Hawkins's retirement to Rochester in 1874. Mr. Monro is a distinguished Greek schoolmaster, and his appointment will be highly popular in the University.

The Masters of University College have announced that the Plumptre English Essay has been awarded to Mr. Eyland; a second prize has been given to Mr. Wainwright. The College Greek Prize has been adjudged to Mr. Pickering, Scholar of the College.

MISCELLANEOUS CHURCH INTELLIGENCE.

On Sunday afternoon prayer was offered at Exeter Cathedral on behalf of the Dean, the capitular body having received information that the very rev. gentleman was seriously ill at Vienna. Dr. Boyd had for the past month or two been confined to the house by an accidental fall, in which he had fractured a bone of one of his legs. Information has now arrived that he is also suffering from an acute attack of bronchitis, and is very seriously ill.

A correspondent of the *Yorkshire Post* observes that it is ten years since Archbishop Thomson held a Visitation of his diocese. He adds:—

The year before last we had not even an Archdeacon's Visitation, the Archbishop having given his official (the late much-lamented Archdeacon Hey) a preliminary notice of his intention to hold one, which, however, for some reason, which his Grace has not named to his clergy, never has been held.

The Rev. R. W. Enraght, the deprived (but not yet ejected) vicar of Holy Trinity, Bordesley, preached on Sunday evening upon the late Archbishop of Canterbury, who, he said, "had for years opposed the revival of truth," but had "done it ignorantly in unbelief." "The Holy Spirit had, however, led the Archbishop to reverse at the last his former mistaken policy of persecution of the truth."

The Bishop of Newcastle has appointed the Rev. Arthur T. Lloyd, vicar of Newcastle; the Rev. R. B. East, vicar of St. Andrew's, Newcastle; the Rev. C. A. Raines, vicar of St. Peter's, Newcastle; the Rev. T. Brutton, vicar of Tynemouth; the Rev. George Cruddas, vicar of Warden; the Rev. Joseph Waite, vicar of Norham; and the Rev. T. Ilderton, rector of Ilderton, to honorary canonries in the Cathedral church of St. Nicholas.

By an Order in Council a portion of the parish of West Hoathly has been constituted a separate district under the title of All Saints, Highbrook. There is at present no consecrated church, but a parsonage has been built and an endowment provided by the liberality of Mrs. Kirby, assisted by a grant from the Ecclesiastical Commissioners. The school, built and supported by Mrs. Kirby and Miss Weguelin, is on Sundays transformed into a bright and pretty chapel, properly furnished for Divine worship, and there are held hearty services, including an early celebration weekly. The Rev. H. Harris, Fellow of St. Nicholas College, Lancing, and late Second Master of Ardingly College, read himself in on Sunday last as incumbent.

We are requested by Archdeacon Emery to state, on behalf of the committee directing the publication of the *Official Year Book*, that it is in the press, and will now be published very shortly indeed. One or two events of recent occurrence have caused a slight delay.

A painted window, from the studio of Mr. Taylor, of Berners-street, has been erected in Semley Church, Wilts, by Mr. V. F. Benett-Stanford, in memory of seven of his brother-officers of the 43rd Regiment, who fell at the assault of the Gate Pa Fort, New Zealand, on the 30th April, 1864—viz., Lieutenant-Colonel Booth, Captains Mure, Hamilton, Utterton, Coke Glover, his brother Lieutenant F. Guy Glover, and Ensign Langlands; also of Captain G. V. Macdonald, of the 19th Regiment, Exon to the Queen. Brasses on either side of the window contain the badges and honours of the regiments, and suitable inscriptions.

A very interesting work has just been completed in Crosthwaite Church, Keswick, by the erection of four Munich stained-glass windows, two of three lights each, and two of two lights. The subjects represented are the Annunciation, Visitation, Birth of Christ, and Flight into Egypt; and in the larger windows the Sermon on the Mount and the Angel appearing to the Women at the Sepulchre. The composition and drawing of the several groups have a very rare artistic merit; while the colours are rich and exceedingly well selected. The artists are Messrs. Mayer and Co.

At a meeting of the Committee of the Poor Clergy Relief Corporation at their offices, Southampton-street, Strand, on Tuesday last, the following resolution, moved by Canon Farrar, seconded by the Rev. William Benham, was unanimously adopted:—

That the Committee of the Poor Clergy Relief Corporation beg to express their sincere and respectful sympathy with the family of the late Archbishop in their recent bereavement. The late Archbishop always took a deep interest in the welfare of the Corporation, and Mr. Craufurd Tait was a member of the council. The members of the Corporation feel the loss which they have suffered by the death of the Archbishop, who was their patron and former president, and cannot but add the expression of their own sorrow to that which has been so unanimously felt by all sections of the Church.

The Hon. and Rev. George Damor Parnell, M.A., died on Sunday at his residence in Eccleston-square, from an attack of congestion of the lungs. The deceased was the youngest son of Henry Brooke, first Lord Congleton, and brother of the present peer, and he was born in 1810, his mother being Lady Caroline Elizabeth Dawson, eldest daughter of John, first Earl of Portarlington. Mr. Parnell graduated at Downing College, Cambridge, taking his Bachelor's degree in 1839, and proceeding M.A. in 1843. From 1857 to 1859 he held the incumbency of St. Thomas's, Elson, near Gosport. He next held for a short time the curacy of Ash-next-Sandwich, Kent, and in 1861 he was nominated vicar of Long Cross, near Chertsey, Surrey, which living he resigned in 1875. Mr. Parnell married, in 1833, Catharine, youngest daughter of the late Sir John St. Aubyn.

The Bishop of Manchester, after having had three interviews with the Rev. H. Cowgill, has intimated to Sir Percival Heywood that he must decline to admit and institute his nominee (Mr. Cowgill) to the benefice of St. John's, Miles Platting, to which living Sir Percival, it will be remembered, nominated the rev. gentleman a month ago. The special reasons given by the Bishop for this decision are at present unknown, but it is generally understood that Mr. Cowgill has declined to accept the standard of ritual put forth by the Bishop in his monition last year, which standard has been in practice at St. John's since the formal deprivation of Mr. Green and during the curacy-in-charge of Mr. Pym. What course the patron will now take remains to be seen. A meeting was held at Miles Platting yesterday (Friday) to consider the course to be adopted.

The Bishop of Manchester held an ordination in Preston parish church, on Thursday. It is over thirty years since the last ordination was held there. In the course of his sermon Dr. Fraser observed that in maintaining three orders—deacons, priests, and Bishops—the Church of England retained the primitive divisions. Various alterations had been suggested in the Church, but he did not think the public mind at present calm and fit to undertake what might be considered necessary reforms. He did not deny that certain reforms were needed, but could not agree with those who would reform the Church off the face of the earth.

An old correspondent (of the *Church Times*) expresses his surprise that among all the lengthy notices of the late Primate's administration, no mention has been made of his magnificent restoration of Lambeth Palace Chapel. He writes:—"I paid it a visit last August, when it was not quite finished. The arrangements of the old chapel were massive and good, but dull and heavy. All this was altered by the late Archbishop. The sanctuary enlarged; the altar, of goodly proportions, and rich vestings, mounted on a double footpiece; the sanctuary floor richly coloured; the whole of the walls of the chapel painted in bright colours; the vaulted roof, illustrating the history of the see. Over the altar in the spandrils are figures (about 3ft. high)—St. Anselm, St. Alphege, St. Edmund, St. Thomas of Canterbury, and others, all vested in the old historical Church of England robes: ample chasubles, comely mitres, and goodly stoles. Indeed, were I a member of the Church Association Committee in Buckingham-road, and had I obtained a glimpse of this beautifully restored chapel, with such items as I have indicated, I should certainly think the Archbishop must be 'fooling" us. The adjoining library was certainly no place any longer for Lord Penzance. I forgot to mention the altar has a beautiful pair of silver candlesticks, the bequest of a former Primate. You know, sir, I am tolerably exacting in what I consider decent and becoming, but after half an hour in Lambeth Chapel I could see nothing I should care to alter or add to unless it were a Cross staff like Warham's or Chicheley's placed beside the Archbishop's throne, and a set of copes for use at the consecration of Bishops. Half of the Westminster copes might well be sent across the river for use in the beautiful chapel. Clayton and Bell have fitted all the windows with glass in Early English style. Poor Laud! how all this would have rejoiced his heart, and by irony of events the first Scotch Archbishop—and he bred a Presbyterian—has done all this. The chapel is well worth a visit. A small fee to the portress will gain admission."

The Right Rev. Dr. Alfred Ollivant, Bishop of Llandaff, died in his Cathedral city on Saturday morning after a short illness. He was in his 85th year, having been born in 1798. He was the last survivor of the 18th century on the Episcopal Bench, and he had been for several years the senior Bishop in date of consecration. A son of the late Mr. William Ollivant, of Manchester, by his marriage with Elizabeth, daughter of Sir Stephen Langton, of Great Horwood, Buckinghamshire, some time an alderman of London, he was sent at an early age to St. Paul's School; he passed thence in due course to Trinity College, Cambridge, where he took his Bachelor's Degree, in 1821, as sixth Wrangler and Senior Chancellor's Medallist. Shortly afterwards he was elected to a Fellowship, which he vacated by his marriage, in 1828, with Alicia Olivia, daughter of the late Lieutenant-General William Spencer, of Bramley Grange, Yorkshire From 1827 down to 1843 he held the Vice-Principalship of St. David's College, Lampeter, where, as chaplain to Bishops Jenkinson and Thirlwall, of St. David's, he made himself practically acquainted with the Welsh language. From 1843 down to 1849 he held the Regius Professorship of Divinity at Cambridge, to which was annexed the rectory of Somersham, in Huntingdonshire. In 1849 he was consecrated as Dr. Copleston's successor in the See of Llandaff, which up to that time had been so poorly endowed that it was generally held in conjunction with the Deanery of St. Paul's or some other valuable preferment. Dr. Ollivant was the 92nd occupant of the See of Llandaff, which is said to have been founded in the sixth century. The diocese includes the counties of Glamorgan and Monmouthshire, and is of the annual value of £4,200. Dr. Ollivant enjoyed the reputation of a moderate and very learned Prelate, and his opinion was much respected both in his diocese and his old University. He was a constant attendant at the Speech Days and Apposition Days of his old school, and the younger Paulines were always glad to welcome among them the Bishop, whose appearance on these occasions never failed to carry with it the addition of a day to their holidays.

The Very Rev. Francis Close, D.D., late Dean of Carlisle, died on Sunday at Penzance, where he was wintering for the benefit of his health. The deceased, who was over 85 years of age, was the youngest son of the late Rev. Henry Jackson Close, rector of Bentworth, Hants. Having received his early education under the Rev. Dr. Cherry, then Head-master of Merchant Taylors' School, and subsequently under the Rev. John Scott, of Hull, at the age of 19 he entered as a commoner at St. John's College, Cambridge, of which he became a scholar. He took his Bachelor's degree in 1820, and proceeded M.A. in due course. He had the degree of D.D. conferred upon him by the Archbishop of Canterbury in 1857. He was ordained deacon in 1820, and priest in the following year, by Dr. Cornwallis, Bishop of Lichfield. Having held for a short time the curacy of Church Lawford, near Rugby, in Warwickshire, he was removed in 1822 to the curacy of Willesden and Kingsbury, Middlesex. Thence, in 1824, he exchanged to Cheltenham, and became Curate to the Rev. Charles Jervis, the incumbent. On the death of Mr. Jervis in 1826, Mr. Close was presented to the incumbency, and from that date till 1856 he devoted himself entirely to his parochial duties. At the time Mr. Close entered upon the incumbency of Cheltenham, the population of that town was under 19,000, a number which had more than doubled by the time he relinquished it. During his career at Cheltenham he erected, or caused to be erected, no fewer than five district churches with schools, and he also contributed largely to the establishment of Cheltenham College. In 1856, on the recommendation of Lord Palmerston, Mr. Close was nominated to the Deanery of Carlisle, vacant by the elevation of Dr. Tait to the Bishopric of London. He held the perpetual curacy of St. Mary's, Carlisle, from 1865 to 1868. In August, 1881, he resigned the Deanery through failing health. The late Dean was the author of a variety of sermons, pamphlets, and other works, more or less connected with religious subjects. While he was at Cheltenham he was a powerful opponent of horse-racing and theatrical amusements, and of late years he had maintained a strong opposition to the use of alcohol and tobacco. Dr. Close was a "popular" preacher, and his discourses gave a faithful exposition of the doctrines of the "Evangelical" school in the Church of England. He was strongly opposed to "Tractarianism, Ritualism, and Rationalism," in every form. Dr. Close had been for some months in failing health, so that his death was not unexpected. Our Penzance correspondent writes:—"The late Dean spent last winter here, and greatly benefited by the change. During his stay he preached several times at St. Paul's, where his eloquent and sympathetic expositions of Evangelical truth were greatly appreciated. Shortly after he left Penzance he had an attack of inflammation of the lungs, and for a time his life was despaired of; but he rallied sufficiently to be removed to his home at Cheltenham. About two months ago he came to Penzance to spend the winter, but he was then in a very feeble condition. Last week he was reported better, but on Sunday he became weaker, and gradually sank. He retained his faculties to the end, and passed quietly away."

The Ecclesiastical Commissioners are about to prepare a scheme which will involve the removal of yet another of Wren's City churches. St. Olave's, Jewry, conspicuous for the four obelisks crowned with balls and the staff carrying a gilded vane in the form of a ship upon its tower, was built in 1673, at a cost of £5,600. The former church, in existence more than 500 years ago and long known as St. Olave's, Upwell, from a well at its eastern end, was burnt by the Great Fire. Here were buried amongst others, Thomas Morsted, surgeon to the Kings Henry IV., V., and VI., and sheriff of London, with Giles Dewes, clerk to the libraries of Kings Henry VII. and VIII., and French preceptor to Prince Arthur and his younger sister Mary. In the fire also perished the neighbouring church of St. Martin in the Pomary, or Orchard, which stood on the eastern side of Ironmonger-lane, near the house of Sir Thomas Chitty, Lord Mayor. This was not rebuilt, and the parish was united with St. Olave's. The name of the district commemorates a persecuted and long-suffering race, who gathered here until their spoliation and expulsion from England by King Edward I. The church reminds us of an earlier and more dominant occupation, being one of the four in London that were dedicated to Olaf, or Olave, King of Norway, son of Haorld Grinska, the hero of many valiant exploits in freeing his country from the Swedes and repelling the Danes from our own. A convert from Paganism, he ultimately fell fighting against the rebel Thore Hund, at Sticklerstad, on the 31st of August, 1030, the cry of "Fram, Fram, Kristmenn Krossmen Konungmenn!" on his lips. Enrolled amongst the martyrs and saints, his glorious end served the faith he had espoused as much as all his previous efforts in behalf of Christianity.—*The Builder.*

The Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels held its usual monthly meeting on Thursday, at the Society's house, No. 7, Whitehall, S.W.; the Ven. Archdeacon Harrison in the chair. There were also present the Revs. Canon Cazenove, Dr. Cutts, C. F. Norman, Canon Stapylton, and R. T. Whitting-

ton; Messrs. John Boodle, J. F. France, J. Hilton, G. Alan Lowndes, and Rev. R. Milburn Blakiston, secretary. Grants of money were made in aid of the following objects, viz.:—

Building new churches at Aberystwith, Holy Trinity, £100; and Plumstead, St. John Baptist, Kent, £180, in lieu of grant cancelled. Enlarging or otherwise improving the accommodation in the churches at Kintbury, St. Mary, near Hungerford, £50; Llanwrst, St. Grwst, Denbigh, £50; Nerquis, St. Mary, near Mold, Flint, £40; Stone, St. John, near Aylesbury, £40; Twyford, Berks, £50; and Temple Normanton, near Chesterfield, £20. Under urgent circumstances the grant formerly made towards enlarging All Saints' Church, Lewes, was increased from £25 to £35.

Grants were also made from the Special Mission Buildings Fund towards building school or mission churches at—

The Culvert, in the parish of Darwen, Lancashire, £40; Greenhill Grove, in the parish of Little Ilford, Essex, £25; Rhosrobin, in the parish of Gwerswylit, near Wrexham, £35; and Darrenfelen, in the parish of Llanelly, £10. The Society likewise accepted the trust of a sum of money as a Repair Fund for St. Elizabeth Church, Aspull.

The following resolution was unanimously agreed to:—

That the Committee of the Incorporated Church Building Society desire, before entering on any business at this the first meeting of the Committee after the lamented death of their late President, to record their sense of the loss which the Society has sustained by the decease of the Archbishop. The ready zeal and large-hearted sympathy and power with which he applied his mind to the matters which were brought before him in the course of the work of this Society will always be gratefully remembered. And the Committee desire to tender to his family the expression of the Society's deep sympathy and condolence under the bereavement which they have sustained.

This meeting was the last in the Society's financial year, and grants amounting to £6,760 have been made towards building twenty-two new churches (sixteen of which are entirely free and unappropriated), towards the rebuilding of eleven, and the restoration and improvement of fifty-four other churches. The carrying out of the above works has called forth from the public the sum of £253,093 at the least. The sum of £670 has also been voted towards building thirty-six mission or school churches. In the multitude of other claims, it is a matter of regret that the Incorporated Church Building Society should be overlooked; and at this season especially, when Christian charity is generally more widely dispensed than usual, it is earnestly hoped that attention may be directed, and that successfully, to the large work that is being carried on by the Committee, and the very much larger work that might be done if Churchmen would contribute more liberally to its funds.

CHURCH OF ENGLAND FUNERAL AND MOURNING REFORM ASSOCIATION.

On Friday, the 15th inst., a meeting of this Association was held in the Church Institute, Leeds. Dr. Gott, vicar of Leeds, in taking the chair, said that the Association had gained the almost unanimous support of the upper classes, and that among many Yorkshiremen who had given their adhesion were the Archbishop, the Bishop of Ripon, Lords Ailesbury, Fitzwilliam, Zetland, Feversham, Harewood, Wharncliffe, Cathcart, Mulgrave, Cranbrook, De L'Isle and Dudley, Muncaster, Wenlock, Midleton, Hawke, and Derwent, the Lord Mayor of York, and the Mayor of Leeds. The Dean of St. Paul's (Dr. Church) had lately written:—"I heartily wish success to your efforts o spread more Christian and wiser ideas on a subject in which both rich and poor suffer from the ostentation and extravagance of our present fashions." He (Dr. Gott) thought that funerals should be conducted, as far as was possible, by relatives and friends. Preparing the coffin and lowering it into the grave should be about the only work which had to be paid for. The late Archbishop of Canterbury was one of the patrons of the Society, and by his own express desire the undertakers did the least possible amount of work, and the rest was done by the nearest and dearest friends. The burial was carried out with a brightness which was now unusual, but which he hoped would not be unusual long. His body was borne upon a wheeled bier by humble friends, the church was decorated with flowers, psalms were chanted, and hymns sung, while the grave was lined with evergreens. The appearance after death of the late Archbishop conveyed the idea of brightness. On the first day his face was that of a worn soldier after a well-fought battle; the second day it exactly resembled the face of his mother; the third day it was the face of a young man, the appearance of one who had entered into eternal youth.

The meeting subsequently passed the motion unanimously that it was desirable to promote a better appreciation of the idea of Christian burial.

In connection with the above Association a meeting was also held in the Guildhall, York—the Lord Mayor presiding. Expression of regret at unavoidable absence was received from the Archbishop of York. General Cameron, C.B., commanding the Northern District, proposed, and the Sheriff of York seconded, the following resolution:—"That it was desirable to promote a better application of the idea of Christian burial."

LAW PROCEEDINGS.

In the Queen's Bench Division of the High Court of Justice on Monday, Mr. Justice Field, sitting at Westminster, had before him again the case in which Mr. Bradlaugh sues Mr. Henry D. Erskine, Deputy Sergeant-at-Arms of the House of Commons, for assault in removing him from the House on the 3rd of August last year. The case came before his Lordship on the 5th inst., not on its merits, but on a question of demurrer by the plaintiff to the defendant's statement of defence, raising points as to the right of the House of Commons to pass and enforce the order of the 10th of May. Mr. Bradlaugh, conducting his own case, then submitted that as a plea that order was not sufficient to cover the action of the defendant; the order not being, in his opinion, within the legal powers of the House. He also submitted that the statement of defence ought to have set out the matters and things on which the order was arrived at. He claimed, as a duly elected member of the House, a clear right to take his seat without interruption. On the 5th the hearing of the demurrer was adjourned at the rising of the Court, while the Attorney-General, who appeared with Mr. A. L. Smith for the defence, was opening his argument, which was resumed on Monday, Mr. Bradlaugh again appearing to conduct his case in person. The Attorney-General held that the order of the House of Commons of the 10th of May must be taken to be a valid and binding order; that it was for the House to determine all questions arising within its walls, and all matters affecting its proceedings, without the power of any subject to criticise in a court of law what had been done; that the matter now in question had so arisen and been dealt with, and that it was a matter with which the Court could not interfere. This was not any claim of arbitrary power on the part of the House of Commons; it was a power which sprang from the Constitution as residing in Parliament as the highest Court of the realm. The Attorney-General proceeded to cite authorities in support of these contentions. With regard to the question of the validity of the order of the 10th of May, he did not accept the burden of showing whether the order was usual or not; his view being that the House of Commons had the power to make and enforce such an order independent of precedent; but, even if that burden rested on him, there was ample precedent to be found. One was the case of Mr. Fry, who in 1864 was ordered to withdraw from the House during a debate touching an information against him respecting his views of the Trinity, and was afterwards suspended until he should give the House better satisfaction. Mr. Fry having declared that he abominated the opinions charged against him, the suspension was cancelled. There was the case of Mr. Love, who, with other members, was reported on in 1661 as not having received the sacrament of the Lord's Supper, and who, the House being dissatisfied with the matter and manner of his excuse, was suspended "until he should communicate." The right to control its own proceedings was a right which was claimed by every Court in the country; and if such a power were inherent in any of the inferior Courts, surely it could not be denied to the House of Commons as one of the branches of the highest Court of the realm. This view was held in the case of Burdett *v.* Abbot, an action brought against the Speaker for having forcibly and with the assistance of armed soldiers entered the plaintiff's house in order to take him to the Tower of London for imprisonment for the publication of scandalous matter reflecting on the privileges of the House—a case in which the exercise of power went far beyond anything that was now in question. It was a power which was inherent even in a colonial Legislature, which had the right to remove any obstruction offered to its deliberations or to the exercise of its proper functions. On these and other grounds, the Attorney-General submitted that this was a matter in which the Court could not interfere. Mr. Bradlaugh replied, repeating the substance of the arguments he put forward when placing his case before the Court, maintaining that the action of the House of Commons, in passing the order of the 10th of May and ordering his removal, was illegal and unconstitutional, and not justified, any more than was the assault, by any offence he had been guilty of in endeavouring to take his seat as a duly elected member. Whatever powers the House of Commons might be entitled to exercise for its protection, there was nothing to justify its action in this case, where, as a duly elected member, he was simply endeavouring to fulfil his duties as such by taking the oath and his seat. His Lordship took time to consider his judgment.

In the Queen's Bench, on Tuesday, the Lord Chief Justice, Mr. Justices Field, Hawkins, Stephen, and Williams, had before them the cases of Winyard *v.* Toogood and Hance *v.* Fortnum. These cases came up in the form of special cases stated for the opinion of the Court by magistrates of London and Liverpool, and raised an important question in regard to the powers of School Boards under the Education Act of 1876. The question in both cases turned entirely on the construction of the 11th section of the Act, which provides that in the case of a child above the age of five years, and under the age of 14, who under the Act is prohibited from being taken into full-time employment, the parent who neglects to provide such child with efficient elementary instruction may have an attendance order made upon him. The magistrates, following a previous decision of the Court—in the case of Saunders *v.* Crawford—held that the children of the parents against whom the School Boards proceeded in these two cases were not children who under the Act were prohibited from being taken into full-time employment. They found that the fathers had neglected to provide efficient education for their children, and that they were liable if the children came within the operation of Section 11; but, holding that the section did not apply, they decided that an attendance order could not be made against the parents. It was argued as against this decision that the words of Section 11 with regard to children prohibited from being taken into full-time employment applied equally to children prohibited from being taken into half-time employment, or from being employed at all. The contention on the other side was, that under Section 11 the child prohibited from being taken into full-time employment meant only the child who was permitted to be taken into half-time employment, and had no reference to the child prohibited from work altogether. Having heard arguments on both sides, their Lordships unanimously reversed the decision of the Courts below.

On Thursday, the case of "Smith, Elder, and Company *v.* Shepherd" came before the Court of Appeal at Lincoln's-inn. The plaintiffs are publishers, and the owners of the copyright of the published and unpublished works and manuscripts of the late William Makepeace Thackeray. A few months ago the defendant advertised an *édition de luxe* in two volumes, entitled, *The Life, Letters, and Uncollected Works of William Makepeace Thackeray.* Upon that advertisement appearing the plaintiffs applied to the Court of Chancery, and Vice-Chancellor Bacon granted an injunction restraining defendant, Richard H. Shepherd, from printing or publishing any letters, or any unpublished sketches, drawings, or writings of Mr. Thackeray. Against that decision the defendant now appealed, upon the ground that he intended publishing nothing in his book that had not been published prior to the year 1840, the copyright in which had expired. The only letters which the defendant intended to publish were the *Yellowplush Letters* of Thackeray. The defendant's counsel stated the defendant was quite willing to give an undertaking not to publish any letter of Mr. Thackeray's which had not been published prior to the year 1840, and to alter the title to *The Life and Literary Career of William Makepeace Thackeray, from* 1811 *to* 1863, *collected from authentic sources, with uncollected letters, tales, poems, and sketches contributed to the public journals between the years* 1829 *and* 1840, *edited by Richard Hearne Shepherd.* Mr. Hemming, Q.C., for the respondents, expressed himself satisfied, and their Lordships dissolved the injunction of the Court below, and made no order except to stay all further proceedings. No costs on either side.

At the Derby County Court, yesterday, the case of J. N. Hopkinson, farmer, of Crich, against the Vicar of that parish, has been decided. It was an action to recover the sum of £3 for distraint executed in the recovery of a certain rentcharge on the plaintiff's land. The defendant claimed the rentcharge on the ground that it was a personal gift by the ancestors of the plaintiff, and has been paid without demur since 1734. Other evidence was produced to show that the Vicar had a right to claim the charge. The only question was, did he claim it in a proper way? He levied a distress, considering that the charge was liable to one, and that he had a valid right to proceed the way he did. The Judge held that the Vicar was justified in taking the step he did, and that the replevin was wrong.

George Thomas Kemp was brought up at the Manchester City Police-court yesterday, charged with obtaining money under false and fraudulent pretences through the medium of an advertisement offering sewing to be done at people's homes. Mr. Cobbett, who appeared for the police, asked for a further remand to enable the inquiry to be completed, and the prisoner was remanded for a week. The prisoner made a long statement denying any intention of fraud. The police have about 4,000 letters which had been addressed to the prisoner under the style of Kenneth and Moran. The postal authorities stopped the further delivery of these letters some days ago. The detectives have opened about half of the letters, and found that about 99 per cent. contained remittance of one shilling each in stamps or orders. The police are reported to have important information as to prisoner's antecedents.

A labourer named Gale was charged on Monday with having assaulted a policeman named Freak, but was remanded in consequence of the policeman being too ill to attend. In a struggle on Sunday night the prisoner, it is alleged, forced the policeman's head violently against a wall, bit a piece out of his face, and kicked him.

John Norris Saunders, aged 53, described as a labourer, was indicted on Friday week for sending the following letter threatening to murder the Prime Minister:—

Nov. 16, 1882.

Sir,—On every occasion when your great abilities and high principles have been questioned, I have endeavoured to remove all ill-formed opinions and prejudices and place your actions in the most favourable light; but my views are changed as regards your conduct, and I have come to the conclusion that you must die.

J. N. Saunders, 11, Tyndall's-buildings, Gray's-inn-road.

Dr. Gibson, formerly surgeon of Newgate, deposed that Saunders was confined in the gaol in 1867, and had been there previously. Dr. Gibson was of opinion that Saunders was now, and had been, a "dangerous lunatic." It was a common thing for lunatics to threaten without being able to realise the gravity of their threats. When asked whether he had anything to say in answer to the charge, Saunders said he had come to the conclusion that he would answer no charge that was preferred against him. The jury acquitted him on the ground of insanity, and Mr. Justice Stephen ordered him to be detained during Her Majesty's pleasure.

At Honiton Police-court, yesterday, an application was made by a solicitor on behalf of "General" Booth, of the Salvation Army, asking the magistrates to issue a proclamation forbidding a body called the Skeleton Army from assembling, and to swear in special constables. The Bench decided they had no power to suppress the Skeleton Army, and refused to swear in special constables, but said they would instruct the police to protect Salvationists in case of further disturbances.

THE COURT.

The Queen held a Council at Windsor on Saturday, at which Her Majesty handed the seals of office to the Earl of Derby for the Colonies; Lord Hartington for War; Lord Kimberley for India; and Mr. Childers as Chancellor of the Exchequer. It is understood that Sir C. Dilke will shortly be taken into the Cabinet.

The Queen and Princess Beatrice left Windsor on Monday for Osborne.

The Duke of Edinburgh on Saturday opened the new Homes for Aged Mariners at Liverpool, and subsequently addressed a meeting on behalf of the establishment of a Royal College for Music.

The Malagasy Envoys were on Tuesday received by the Prince and Princess of Wales at Marlborough House.

MISCELLANEOUS.

A court-martial, held at Portsmouth, on the conduct of Commander Maxwell-Heron, of Her Majesty's ship *Clyde*, in connection with imputed use and disposal of Government stores, resulted on Thursday in a condemnation and dismissal from the service.

Albert Fisher, postmaster at Greenfield, Saddleworth, committed suicide on Sunday by shooting himself.

Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows, and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co. will have great pleasure in submitting designs and estimates for any window in contemplation, free of all charge.

The deaths are announced of Viscount Ashbrook; Mr. R. Etwall, formerly M.P. for Andover; and Admiral J. W. Montagu, Senior Admiral.

A British barque, the *Langrigg Hall*, bound for Calcutta, was wrecked on the Tuskar Rock, off the Irish coast, on Friday last. Twenty-four of the crew were drowned, two men only reaching the shore.

A fire broke out on Sunday on board the steamship *Cotopaxi*, lying in the Royal Albert Dock, Blackwall, and the vessel was very seriously damaged.

A shocking fatality occurred on Thursday at Carrick-a-Rede, near the Giant's Causeway. It appears that an old man named MacKay, while engaged in mending a fence on the edge of a precipice, slipped and fell a distance of about 250 feet on to the rocks below. When found he was alive, but so terribly injured that death supervened in a few hours.

At a meeting held on Wednesday in the Council House, Salisbury, to take steps for forming a branch of the Charity Organisation Society, the Mayor read the following letter from the Duke of Albany:—"Claremont, Dec. 17, 1882. Dear Mr. Mayor,—I learn that you intend holding a meeting in Salisbury on Wednesday next, on the subject of charity organisation. I venture to beseech your favourable consideration of this matter, as being one in which I am greatly interested; and I am satisfied, too, that the work which is now being carried on by the central society is extremely valuable to the country at large, and would be with very great advantage extended to the principal towns in the provinces.—Believe me yours truly, Leopold."

Direct telephone communication was effected on Thursday between Brighton and London. Congratulatory messages were exchanged between the Mayor of Brighton and Mr. J. P. Knight, the general manager of the London, Brighton, and South Coast Railway.

Lord Brabazon, the chairman, and Mr. Ernest Hart, vice-chairman of the Metropolitan Public Garden, Boulevard, and Playground Association, have written a letter to Colonel Sir J. M'Garel-Hogg, chairman of the Metropolitan Board of Works. They call attention to the fact that the Ecclesiastical Commissioners have announced their intention to apply to Parliament for power to enclose a common of twenty-two acres situated in the Manor of Fulham. The Board of Works is therefore implored to oppose the passing of any such Bill, and to preserve in perpetuity the space in question for the use and enjoyment of the public.

Under cover of a dense fog on Wednesday afternoon, a daring jewel robbery was carried out at the shop of Mr. Thomas Land, jeweller, High-cross, Tottenham. Having barred the door with a hedge-stake, the thieves broke the window and ran off with about £30 worth of jewellery, chiefly gold chains. The bar across the door prevented pursuit until the thieves had made good their escape.

The inquest held on Saturday on the body of Elizabeth Lucas, the servant who lost her life during the fire at Hampton Court Palace on Thursday week resulted in a verdict that the jury was of opinion that the deceased met her death by being suffocated by the smoke and gas arising from a fire caused by the accidental upsetting of a mineral oil heating-lamp. The jury also, after bearing testimony to the efficiency of the apparatus for extinguishing fire at the palace, and to the exertions of those who assisted in subduing the flames, added to their verdict a recommendation "that regulations should be made preventing the storage of mineral oils within the palace." Herein lies a question of no slight importance. If mineral oils are dangerous in a palace they are equally so in a hovel. Yet in houses innumerable, from palaces to hovels, mineral oils are stored and used for lighting purposes in careless abundance. If the use of these oils is attended with danger the sooner the fact is known and generally recognised the better. Their cheapness as compared with vegetable oils fully accounts for their popularity. They bring light and comfort to many a home that would otherwise be dark and dreary; but these advantages are, of course, dearly bought if accompanied by greatly increased risk of fire.

Dr. Hayman sends the *Morning Post* an account of the last struggle in a football match, written by one of the players to his sister, in which the writer says:—

I fell awkwardly on a fellow's knee, and it ricked a suspensory ligament near my thigh, but I had my left elbow well jammed into his mouth, and on withdrawing it two teeth had gone, his lips were cut, and his mouth full of blood. There was a fellow partly underneath both of us who smashed his collar-bone, while a fourth got up with a bleeding nose. It was a terrible finish, but can be accounted for by the closeness of the game (there was a little jealousy between the two clubs) and the hardness of the ground from frost.

Dr. Hayman adds:—

I remember at Rugby one fine young fellow who snapped his thigh bone merely from a slip while running hard—no "scrimmage," and another whose spine was injured very seriously, although I hope he has long ere this recovered. I only suggest to the valiant captains of football teams that, as a frost stops fox-hunting, and as a flag used to be hoisted in the Oxford water when the weather was deemed too rough for navigation, they might reasonably submit to a check on football play, the perils of which are so obviously augmented when the ground is as it has lately been.

On Sunday Mr. Fisher, the postmaster of Greenfield, Yorkshire, shot himself, in the presence of Mr. M'Guire, of the General Post-office, who, by instructions from London, was investigating the affairs and accounts of the Greenfield office.

Throat Irritation.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes, 7½d., tins 1s. 1½d., labelled "James Epps & Co., Homœopathic Chemists, London." A letter received: "Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice.—Yours faithfully, Gordon Holmes, M.D., Senior Physician to the Municipal Throat and Ear Infirmary."

A fire broke out about half-past six o'clock on Monday morning at Gunton Hall, North Walsham, the residence of Lord Suffield. Engines from various parts were quickly on the spot, but, notwithstanding their united efforts, the fire spread rapidly, and within a very short time of the alarm being raised half the building was destroyed.

At the first meeting of the new School Board at Bradford, Manchester, it was stated that the old Board had left a legacy of one writ, two dishonoured cheques, and some signed cheques, to meet which there was no money, and a balance due to the treasurer; and, further, that a 2s. rate would be required to pay off the liabilities and meet the expenses of the current year. A committee was appointed to report upon the desirability of amalgamation with the Manchester Board.

A deputation of Norfolk farmers waited upon Mr. Mundella (with whom was Mr. Lennox Peel) at the Privy Council to urge that Norfolk fat stock should be allowed to be sold at markets other than the metropolitan. Mr. Mundella quoted figures which showed that in 1871, when there were no restrictions in force, there were 52,164 outbreaks of disease and 691,565 animals were attacked, and in 1881, after the passing of the Act of 1878 giving power to the Privy Council to enforce restrictions in different parts of England where disease existed, there were only 4,883 outbreaks, and 183,049 animals were attacked. That was a sufficient reply to some members of the deputation who said that the Act had been a failure. He was advised by the Department that to relax the restrictions as proposed would be simply ruinous, and most dangerous to other districts. They had met the views of the farmers of Norfolk as much as possible, and they could not go any further.

On Wednesday se'nnight the Rev. Stewart Headlam, curate of St. Michael's, Shoreditch, delivered a lecture at Northampton on "A Christian's View of the Bradlaugh Question." The rev. gentleman said that during the seven or eight years he had known Mr. Bradlaugh he had always found him an earnest reformer in all that concerned the welfare of the people; and, as a Christian man, he was bound to consider this, and not to ask whether Mr. Bradlaugh called himself, or anyone else called him, an atheist. Mr. Bradlaugh had a very large and enthusiastic following, and it was most dangerous to the well-being of the country to keep such a man outside the pale of the Constitution. He honoured Mr. Bradlaugh as an outspoken atheist, and believed that such a man was a more honest, healthy opponent than those who said, as was remarked of Mr. J. Mill and Mr. J. S. Mill, "There is no God, but it is a family secret." Mr. Bradlaugh's course in relation to the oath might not have been politic, but it was most straightforward and honourable. Some people seemed to think that the negations of a few men—and there were only a few atheists in the country after all—might have some serious effect on the Christian faith. But his view was that although atheists said they did not know God, God knew them, and was speaking to them. Mr. Bradlaugh and his followers, in so far as they were doing good social and political work, were being inspired by God to do that work. He hoped they would tell their religious opponents that Christ taught them all good work came from God's good spirit; and it was really blasphemy to say that any one did any good except by that means. If they acknowledged that the social and political work done by Mr. Bradlaugh was good work, they were bound to acknowledge, as Christians, that it came from God's good Spirit, though Mr. Bradlaugh did not acknowledge the source of it. Immediately after resuming his seat, the lecturer again rose and remarked that he had been announced as the curate of St. Michael's, Shoreditch, and that he should not like to come under any false pretences or as representing any one but himself. It so happened that on account of his political teaching his connection with St. Michael's would shortly be brought to a conclusion—in fact, he had got the sack—(laughter)—but he was glad to be able to state that fact now, that they might know that it did not come about because of this lecture. They might be aware, perhaps, that the Church of England was in a very curious position, that the clergy were not elected by the people, but were forced upon the congregation by patrons, and that the curate was almost absolutely the servant of the vicar, who could dismiss him when he chose. In his case he had been on very good terms with his vicar for some time, but the vicar found his (Mr. Headlam's) political teaching too strong for his friends, and so they would have to part.

On Tuesday, at the meeting of the members of the City of London Union, Bartholomew-close, the following letter from the Local Goverment Board was read:—"Whitehall, Dec. 15, 1882.—Sir,—I am directed by the Local Government Board to state that their attention has been drawn to the fact that at some of the metropolitan pauper infirmaries and asylums for the sick it is the practice at certain seasons of the year to permit entertainments to which the friends of the officers are invited, and at which dancing and music are allowed. Those establishments being expressly provided for the treatment of the sick poor, and being occupied by patients suffering from every variety of disease (on many of whom festivities carried on in the same or in an adjoining building would have a very prejudicial effect), it appears to the Board that they are especially inappropriate as places for entertainments of the kind referred to. The Board do not doubt that the guardians and managers, on their attention being drawn to the subject, will concur with them in the view that music and dancing should not be permitted in infirmaries and asylums for the sick, and the Board trust that if in any instance they have taken place such direction will be given to the officers as will serve to prevent their recurrence.—(Signed) HUGH OWEN, Secretary." A long discussion ensued, and while some agreed with the letter others opposed, and remarked that it was strange that the Local Government Board should have enunciated such views when they had approved of and supported entertainments of the kind at the Darenth, Caterham, and Leavesden Asylums. In the end the guardians gave their assent to the officers at the Bow Infirmary having a dance party after Christmas.

The Right Hon. A. J. Beresford-Hope, M.P., took the chair at the annual distribution of prizes in King's College School on Tuesday, the ceremony being witnessed by a large gathering of the friends of the boys. The Rev. Dr. Stokoe, the head-master, before calling up the prize winners, referred with satisfaction to the favourable nature of the bulletins with regard to the health of Mr. Fawcett, who was a distinguished member of the school. Another former pupil had produced the most amusing book of the season, *Vice Versâ*. After the presentation of the prizes, Dr. Stokoe read a long list of honours gained by past and present pupils at the Universities and elsewhere, among the distinctions being an open classical scholarship at Balliol College (H. L. Withers), an open classical scholarship at Oriel College (H. W. Blunt), and an open classical scholarship at Jesus College (H. Rickard), at Oxford; an open mathematical scholarship at Trinity Hall (R. M'Kenna), an open classical scholarship at Magdalene College (A. E. Gill), and an open classical scholarship at St. Catharine's College (E. S. Allen), at Cambridge. In addition to these there were distinctions won at the University of London, and thirty certificates gained at the Oxford and Cambridge School Examination, July, 1882. Mr. Beresford-Hope, after speaking of the good work which King's College School had done in the past and was doing in the present, said that it was new to him that Mr. Fawcett had been a member of King's College School. All must admire in him the magnificent energy and determination, triumphing over the most sad and apparently most hopeless impediments that the poor mortal frame could have to contend with. In his courage, in his love of truth, in his cheerfulness he was pre-eminent, and there was no member in the House of Commons, strongly accentuated as his views were, who was more respected and more genially and cordially received by men of every party than the Postmaster-General, whose recovery, he trusted, under Providence, they might now hope for. It had also been news to him that the author of *Vice Versâ* was an old pupil of this school. It was said that imagination was the first quality of a novelist, and certainly Mr. Guthrie must be gifted with no ordinary imaginative powers, for he could never have drawn his picture of school life from King's College School. A hearty vote of thanks to Mr. Beresford-Hope was passed on the motion of General Sir R. Wilbraham, seconded by Canon Barry, the Principal of King's College. The "speeches," or rather plays, then began. These were a short and amusing German play, *Lorenz und seine Schwester*, by Friedrich; *The Birds* of Aristophanes for the Greek play; and a selection from scenes of *A Midsummer Night's Dream*. In *The Birds* the "gag" allusions to events of the day—the opening of the Law Courts, the Belt libel case, which Euelpides declared that he and Peisthetairus wished to hear no more of, the objections to go to Egypt, and the frightening of the birds with the name of Lord Wolseley—were, perhaps, more enjoyed by an audience already in a Christmas holiday mood than the polished wit of the author. The "Birds" sang their chorus parts to music selected from Wagner's work, chosen, it was suggested, as most appropriate to a Cloud-Cuckutopia. In each of the plays the boys performed in costume; the "make-up" of most of them was very good, and their efforts to amuse were highly successful.

Earl Fitzwilliam has a dispute with his colliers which threatens to have serious results. The men complain that they do not receive the 10 per cent. advance conceded by the South Yorkshire Associated Coalowners on the 1st of November last. A deputation was appointed to wait upon Mr. Hartop and Mr. Cobbold, who represent the Earl at the Elsecar Collieries. They informed his Lordship's agents that the miners had been promised the full 10 per cent. by Admiral Douglas, steward to the Earl. Messrs. Hartop and Cobbold did not admit this promise, but the miners insisted that they were right. A letter from Admiral Douglas was received prior to the deputation being appointed, in which the writer said "that, as the men could not work with satisfaction to themselves and to their employers without the interference of outsiders"—referring to Union officials—"in no way connected with the works, Lord Fitzwilliam thought it better they should leave and seek work elsewhere. He was always desirous that they should receive fair and liberal wages, with houses and gardens at moderate rents, but he would not sanction a recurrence of what had lately taken place and the continued agitation which appeared to exist. The workmen would at all times be informed by the mineral agents of the rate at which each man would be paid, when it was at the option of each man to work or to leave, in which case the cottages would have to be given up. All questions referring to work and wages must be arranged between each man and Lord Fitzwilliam's appointed mineral agent, in whom he placed full reliance, and through whom any communication from the workmen should be forwarded." This letter has been very unfavourably received by the miners, who passed a resolution "not to approach Lord Fitzwilliam individually, but to fight him as a body." Arrangements were then made for holding a general meeting for that purpose. Earl Fitzwilliam is not a member of the Coal-owners' Association, and was, therefore, no party to the 10 per cent. advance. His Lordship has always insisted upon dealing directly with his colliers, without the interference of Union officials, and has hitherto succeeded in carrying his point.

SPECTACLES VERSUS BLINDNESS.—One-fourth of those suffering from blindness can trace their calamity to the use of common spectacles or lenses imperfectly adapted to the sight. Mr. Henry Laurance, F.S.S., Oculist Optician, personally adapts his Improved Spectacles at his residence, 3, Endsleigh-gardens, Euston-square, London, daily (Saturdays excepted), ten to four. Sir Julius Benedict writes:—"I have tried the principal opticians in London without success, but your spectacles suit me admirably. The clearness of your glasses, as compared with others, is really surprising." Dr. Bird, Chelmsford, late Surgeon-Major, W.E.M., writes:—"I could not have believed it possible that my sight could have been so much improved and relieved at my age, 82. I can now read the smallest print, although suffering from cataract on the right eye." The Rev. Mother Abbess, St. Mary's Abbey, Hendon, says:—"The spectacles supplied to myself and several members of the Convent have given great satisfaction." Similar testimonials from John Woolcott, Esq., F.R.C.S., Founder of the Kent County Ophthalmic Hospital, Maidstone; Ven. Archdeacon Palmer, Clifton; Rev. Tidd Pratt, Bracknell; Rev. O. Thorpe, Peckham; Lieutenant-General Macmillen, Brentwood; and hundreds of others. Mr. Laurance's Pamphlet, "Spectacles, their Use and Abuse," post free.

Painted windows as memorials of departed worth have more than ordinary interest in the eyes of all. Mr. W. G. Taylor (late O'Connor) has at all times pleasure in showing his various works for church and hall in progress, the introduction of likenesses in windows being a special study. Designs and estimates free. Medal awarded to works in Paris Exhibition.—The "Art" Works, 4, Berners-street, London.

BIRTHS.

Dec. 11, at Haycaford, Bromley, the wife of W. H. DODGSON, of a son.

Dec. 12, at Stockholm, the wife of R. DRUMMOND HAY, Esq., of a son.

Dec. 12, at Ryall House, Malvern, Worcestershire, the wife of JOHN HATCHETT, Esq., of a daughter, stillborn.

Dec. 14, at Dalmeny Park, the Countess of ROSEBERY, of a son.

Dec. 14, at Eggerford House, North Devon, the Lady ROSAMOND CHRISTIE, of a son.

Dec. 15, at Diseworth Vicarage, the wife of Lieutenant CONSOP, R.N., of a son, stillborn.

Dec. 15, the wife of the Rev. ATHELSTAN COODE, of Croftdown, Witney, of a son.

Dec. 15, at Merton House, Grantchester, the wife of Professor LUMBY, D.D., of a daughter.

Dec. 15, at The Deanery, York, the wife of the Rev. W. A. PUREY-CUST, of a daughter.

Dec. 19, at 2, Albert terrace, Windsor, the wife of the Rev. W. E. TINDAL-ATKINSON, of a daughter.

Dec. 20, at 3, The Gardens, Peckham-rye, the wife of Mr. E. ROBBINS, Manager of the Press Association (Limited), of a daughter.

MARRIAGES.

Nov. 23, at All Saints' Chapel, Trinidad, W.I., the Hon. J. SCOTT BUSHE, C.M.G., Colonial Secretary, to EMMA LOUISA, daughter of the late Rev. E. P. SMITH, of Barbadoes.

Dec. 12, at St. Stephen's Church, Westbourne-park, Lieut.-General H. E. S. ABBOTT, H.M. Indian Forces, to AMY, widow of W. B. GIFFORD, Esq., late Carabineers.

Dec. 12, at Mamhead, Devonshire, Major EDWARD MURPHY (late 5th Dragoon Guards), eldest son of P. Edward Murphy, Esq., of Ballinacloon, county Westmeath, Ireland, and 21, Sussex-square, Hyde-park, London, to LILY LYDSTONE, eldest daughter of Sir LYDSTON NEWMAN, Bart, of Mamhead, and Stoke Ley, Devonshire.

Dec. 12, at St John's Church, Tunbridge Wells, the Rev. HENRY MONTAGUE CROSSING, B.A., Curate of Holy Trinity, Tulse-hill, Surrey, only son of James Crossing, Esq., J.P., of 8, Tamar-terrace, Stoke, Devonport, to MARIAN EMILY, only daughter of the late WILLIAM KENNEDY, Esq., M.D., of Dublin, and granddaughter of the late Honourable Judge Hayes, of the Court of Queen's Bench, Ireland.

Dec. 12, at St. Columb's Church, Moville, CHARLES E., eldest son of A. H. STEWART, Esq., Edenballymore, Londonderry, to ISABELLE VICARS, eldest daughter of the late ROBERT M. RENWICK, Esq., and granddaughter of the late Lieut.-Colonel Renwick, of Her Majesty's 83rd Regt.

Dec. 14, at St. Mark's, Hamilton-terrace, J. GASSIOT AUSTIN, London, to CATHERINE TORRINGTON KNIGHT, youngest daughter of the late John Knight, Esq., of North Tawton, Devon.

Dec. 14, at Thorpe-next-Norwich, ALICE JULIANA PATTESON, eldest daughter of the Rev. John Patteson, Rector of Thorpe, to the Rev. JOSEPH CHARLES HOARE, of Ningpo, China, fourth son of the Rev. Edward Hoare, of Tunbridge Wells.

Dec. 14, at St. Luke's Church, Marylebone, the Rev. THOS. SHEEPSHANKS, of Arthington Hall, Yorkshire, and Park-place, Harrogate, to JULIA MARIA, elder daughter of the late ANDREW GRIEVE, Esq., J.P., Melville-crescent, Edinburgh.

Dec. 16, at St. George's, Hanover-square, by the Right Rev. the Bishop of Chichester, assisted by the Rev. F. Gilbert White and the Rev. John S. Gilderdale, J. EDWARD WHITE, Fellow of New College, Oxford, to HESTER E. G. SHULDHAM, daughter of Molyneux P. Shuldham, Esq., of Staplefield Lodge, Sussex.

Dec. 16, at Pirbright Church, Surrey, JOHN OMMANNEY HOPKINS, Captain Royal Navy, A.D.C. to the Queen, to MINNA WINIFRED, youngest daughter of Admiral Sir SYDNEY C. DACRES, G.C.B., of Pirbright Lodge, Surrey.

DEATHS.

Dec. 7, at Boroughbridge, ROBERT, only son of the Rev. ROBERT WIRELL, some time Vicar of Aldborough, aged 95 years.

Dec. 10, at Bath, ELIZA, widow of the Rev. JAS. CHAMBERS, formerly Curate of Garsdon, aged 83.

Dec. 11, at 30, Fulham-road, Brompton, WILLIAM JOHN JANNAWAY, the eldest son of Mr. William Jannaway, aged 35 years.

Dec. 11, at Rome, his Excellency MICHAEL ANGELO CAETANI, Duke of SERMONETA.

Dec. 13, at Owenstown House, county Dublin, SOPHIA, widow of the late JAMES TUBBETT, Esq., and eldest daughter of the late Hon. and Very Rev. George Gore, D.D., Dean of Killala.

Dec. 13, at 26, Park-crescent, Brighton, ELIZA SOPHIA, the beloved wife of JOSEPH MEAD, late of Forest-hill, aged 66.

Dec. 14, at The Castle, Durrow, Queen's County, Ireland, HENRY JEFFREY FLOWER, Viscount ASHBROOK, aged 53.

Dec. 14, at Red Hill, Surrey, ELIZABETH SUSANNA, widow of the Rev. BENJAMIN YOUNG, formerly Vicar of Tuddenham St. Martin's, Suffolk, aged 78.

Dec. 14, at Bilton Vicarage, near York, EMMA KNAPP, late of Brook-street, Grosvenor-square, widow of Hambly Knapp, Esq., deceased, and only daughter of Sir Jeffrey Wyatville, deceased.

Dec. 14, MARY DYOTT DARWALL, wife of the Rev. Leicester Darwell, Vicar of Crigglon, eldest daughter of John Lee, Esq., M.D., Ashbourn, aged 54.

Dec. 15, at South Malling Vicarage, ISABELLA CATHERINE VIVIAN, wife of the Rev. P. PEARSON MASON.

Dec. 15, at West Lodge, White Hart-lane, Tottenham, JOHN ALTHANS, for 47 years connected with the Religious Tract Society, and son of the late Henry Althans, the friend of popular education, aged 66.

Dec. 15, at Clifford Chambers, REGINALD CECIL ANNESLEY eldest son of the Rev. Francis H. Annesley, Rector of Clifford Chambers, aged 17.

Dec. 17, at Cairo, EDWARD DE LANCY WEST, M.B.C.M. Edin., only son of the Rev. Dr. West, of Epsom College, aged 26 years.

Dec. 19, at Lea Vicarage, Portarlington, JANE ALICIA, wife of the Rev. GEORGE YOUNG COWELL, M.A., Vicar of Lea and Canon of Kildare, and second surviving daughter of the late George Rye Blackwood, Esq.

Dec. 19, at St. John's Vicarage, Weymouth, WILLIAM ARNOLD, second son of the Rev. CANON STEPHENSON, aged 28 years.

LONDON THEATRES, &c.

HER MAJESTY'S THEATRE.—Pending the completion of the Pandora Theatre (Leicester-square), this Theatre will be opened on Saturday, Dec. 30, and every night in following weeks with THE YELLOW DWARF. Grand spectacular pantomimic extravaganza, written by Robert Reece and Alfred Thompson. Ænea, the Flying Fairy, La Mouche d'Or. Mdlle. Pertoldi, Première Danseuse Assoluta, is specially engaged. Jock and Jenny, twin elephants; the most marvellous intelligence ever yet developed; trained by Sam Lockhart; they do everything but speak. Popular prices, from 6d. to 7s. 6d. Boxes, 10s. to three guineas. Box office open daily, from 11 to 5. Refreshments by Messrs. Belle and Bold. Morning Performances Wednesdays and Saturdays.

DRURY-LANE PANTOMIME.—SINDBAD, on Boxing-night, 26th December, 1882, produced by Augustus Harris on a gigantic scale, and for which all the great popular pantomime stars of the United Kingdom are engaged, including Arthur Roberts, J. Fawn, H. Nicholls, Herbert Campbell, Harry Payne, C. Lauri, D'Auban, H. Parker, A. Estcourt, C. Ross, Fred Storey, Ridley, and Harry Jackson; Nelly Power, Vesta Tilley, Sisters Marlo, E. D'Auban, Rose, Sisters Watson, Sisters Robins, Constance Loseby, and the children from the National Training School of Dancing under Madame Katti Lanner.

THEATRE ROYAL HAYMARKET.—This Evening, at 7.50, NEARLY SEVEN, by Mr. C. Brookfield. At 8.10, THE OVERLAND ROUTE, 71st time, an original comedy, by Tom Taylor. Mr. H. B. Conway, Mr. Alfred Bishop, Mr. Brookfield, Mr. Everill, Mr. Carne, Mr. Stewart Dawson, Mr. Smedley, Mr. Gerrard, Mr. Elliot, Mr. Fabert, and Mr. David James; Mrs. John Wood, Miss Tilbury, Miss N. Phillips, Miss Maria Daly, and Miss Gerard. Act I. The Saloon of the Simoom. Act II. The Quarter Deck. Act III. The Mazaffa Reef. Booking-office hours 10 till 5. No fees.

ADELPHI. — This Evening, at 8.45, LOVE AND MONEY. Preceded by, at 7, RACHAEL THE REAPER.

LYCEUM THEATRE.—This Evening, at 7.45, MUCH ADO ABOUT NOTHING.

ROYAL PRINCESS'S THEATRE.—This Theatre is CLOSED till BOXING NIGHT, when THE SILVER KING, Drama in five acts, by H. A. Jones and H. Herman, will be performed. Box-office open daily as usual 9.30 to 5. No fees.

GAIETY THEATRE, STRAND.—This Evening, at 8, VALENTINE AND ORSON.

ST. JAMES'S THEATRE.—This Evening, at 8, a new play, entitled IMPULSE.

OLYMPIC THEATRE.—This Evening, at 7.45, THE LADY OF LYONS.

GLOBE THEATRE.—This Evening, a new drama, entitled JANE EYRE.

STRAND THEATRE.—This new and elegant theatre, now open, replete with every comfort and improvement suggested by the authorities. A carnival of fun for the holiday season. Mr. John S. Clarke in two characters. Genuine success. Vide Press opinions. At 7.45, ELOPED. Followed by FROLIQUE. Doors open at 7.15. Box-office open from 11 till 5 daily.

VAUDEVILLE THEATRE, Strand.—This Evening at 8, THE RIVALS.

OPERA COMIQUE.—This Evening, at 8, SOMETHING NEW. At 9.20, AMERICAN BOOT DANCE. At 9.45, AN ADAMLESS EDEN.

ROYAL COMEDY THEATRE.—This Evening at 8, RIP VAN WINKLE.

CRITERION THEATRE.—This Evening, at 8.45, BETSY. Preceded by, at 8, BRAVE HEARTS.

TOOLE'S THEATRE.—On Boxing Day there will be a Special Performance at 2. Toole in three pieces: THE SPITALFIELDS WEAVER, MR. GUFFIN'S ELOPEMENT, and ROBERT MACAIRE. Places may now be booked. Doors open at 1.30. In the evening, at 7.30, TAKING IT EASY. At 8, an original comedy, in three acts, called GIRLS AND BOYS, by A. W. Pinero. Solomon Protheroe (the cobbler schoolmaster), Mr. Toole. At 10, the successful musical farce, MR. GUFFIN'S ELOPEMENT: Mr. Guffin (with song, "The Speaker's Eye)," Mr. Toole. Doors open at 7. Prices from 1s. to £3 3s. Box-office open 10 to 5. No fees for booking. Note.—The Box-office open daily as usual.

SAVOY THEATRE.—Every Evening, at 8.40, a new and original Fairy Opera, in two acts, the words by W. S. Gilbert, the music by Arthur Sullivan, entitled IOLANTHE; or, The Peer and the Peri. Produced under the personal direction of the author and composer. MOCK TURTLES, at 8. Messrs. George Grossmith, Rutland Barrington, Charles Manners, Richard Temple, and Durward Lely; Mdmes. Alice Barnett, Jessie Bond, Julia Gwynne, Fortescue, Minna Louis, Rosina Brandram, Sybil Grey, and Leonora Braham. Musical director, Mr. Frank Cellier. Doors open at 7.30.

NOVELTY THEATRE.—This Evening, at 8, MELITA; OR, THE PARSEE'S DAUGHTER. At 7.30, THE FIRST BREEZE.

HENGLER'S GRAND CIRQUE, Argyll-street, Oxford-circus.—Christmas Festivities.—Notice.—To-night, and at every succeeding representation, a grand, comic, laughter-provoking pantomime, entitled ROBIN HOOD AND THE MERRY MEN OF SHERWOOD FOREST; or, The Pretty White Horse and the Enchanted Princess. Brilliant Harlequinade, and gorgeous Tableaux, Neptune's Festival. Preceded at every performance by a series of extraordinary Scenes in the Circle, including Felix Carlot, the Russian Rider, and his Flight of Trained Pigeons, wondrous, unique; and Mdlle. Elvira Guerra, the charming exponent of the Haute Ecole; the choicest items in Hengler's unrivalled entertainment.

SANGER'S GRAND NATIONAL AMPHITHEATRE, Westminster-bridge-road, patronised by the Royal Family and most of the Crowned Heads of Europe, will reopen on Boxing-day with an entirely new and original Christmas Pantomime, entitled BLUFF KING HAL AND THE FIELD OF THE CLOTH OF GOLD. Written by H. Spry. Magnificent beyond comparison, embracing thirteen magnificent new scenes, designed and painted by those eminent artists, Messrs. Dayes and Caney, introducing a great zoological collection of horses, ponies, mules, camels, dromedaries, and other animals, including a complete herd of elephants. The greatest novelty on earth, the mother elephant Victoria and her calf Prince of Wales, born in Lyons, France, en route with Sanger's Continental Circus, on May 6th, 1882.

NATIONAL STANDARD THEATRE, Bishopsgate.—The Grand Pantomime, LITTLE RED RIDING HOOD, Boxing-day, December 26.—Morning performances December 26, 27, 28, and 30, and every Monday, Thursday, and Saturday, at 1.0. Children half-price, Boxing-day excepted.

PAVILION THEATRE.—CINDERELLA.—Morning performances of the Grand Pantomime, Boxing-day, December 26, Wednesday, 27, Thursday, 28, and every Monday and Wednesday, at 1.0.; Evenings at 7.0. Magnificent scenery, dresses and appointments. Powerful company. Two hundred auxiliaries. Double Harlequinade. Children under twelve half-price morning only.

SURREY THEATRE—This Evening, at 7.30, the grand Pantomime, produced by Mr. George Conquest, and supported by Double Pantomime Company. Phantom Fight by Demon Rats and Flying Cat.

MR. and MRS. GERMAN REED'S ENTERTAINMENT, under the management of Messrs. Alfred Reed and Corney Grain.—ST. GEORGE'S HALL, Langham-place. Closed.—Will re-open Boxing-day at 3 and 8, with A STRANGE HOST, by Arthur Law, music by King Hall. After which EN ROUTE, an entirely new Musical Sketch by Mr. Corney Grain. Concluding with THAT DREADFUL BOY, by Gilbert A'Becket, music by Corney Grain. Morning Performances, Christmas Week, Tuesday, Wednesday, Thursday, and Saturday at 3. Evening: Tuesday, Wednesday, and Friday at 8. Admission, 1s. and 2s.; stalls, 3s. and 5s. No fees.

CRYSTAL PALACE.—Week ending December 30, 1882.
CHRISTMAS DAY—Palace open from 10 till dusk. BOXING DAY—Great Pantomime, THE FORTY THIEVES. Austrian Giant and Midget. Haulon Voltas. Variety Entertainment. Great Evening Concert, Signor Foli. British Army Quadrilles and Bands of Grenadier and Scots Guards, and Company's Military Band, with drums, fifes, and pipes. Dr. Lynn. Nala Damayanti, the Female Snake-Charmer, &c. Wednesday and Saturday—Christmas Festivities.
DAILY (except Dec. 25).—International Electric and Gas Exhibition. Panorama, painted by Philippoteaux. Admission, One Shilling. Organ, Orchestral and Military Bands. Skating Rink, &c.
Admission to Palace, Monday to Friday, One Shilling Daily; Saturday, Half-a-crown; or by Season Ticket.

ROYAL AQUARIUM.—Every Day, at 3 and 8, Grand Variety Entertainment. Enormous Success. Constant Change in Programme. The Aviaries and Tanks newly stocked. Arrival of American Black Bass. Insectorium, &c., are on view daily. Miss and Willie BECKWITH, in the Annexe. Cooper's Performing Lions. In the Picture Gallery, Exhibition of Pictures illustrating British Field Sports and the Old Coaching Days. Admission One Shilling.
IMPERIAL THEATRE, ROYAL AQUARIUM.—Grand Christmas Pantomime, JACK THE GIANT KILLER.

LATEST NEWS.

Toulon, Dec. 22.

Orders have been received here to prepare a transport for the conveyance of the necessary reinforcements to Tonquin.

St. Petersburg, Dec. 22.

The *Turkestan Gazette* publishes intelligence from Werny stating that last October fresh murders were committed by Chinese in the Ili territory, the victims being two Cossacks and one Russian commercial clerk, who were tortured before being put to death. The Russian Consul in Kuldja has opened an investigation into the matter, and will request instructions from the Ministry for Foreign Affairs. It is added that increasing audacity is manifested by the Chinese, and that the Russian frontier population are extremely exasperated, and threaten reprisals should the present state of things not be remedied. The Russian frontier guards have been reinforced.

Berlin, Dec. 22.

The Emperor has now recovered from his recent cold. His Majesty drove out yesterday afternoon for the first time since his indisposition.

LETTERS FROM MR. GLADSTONE.

Mr. Gladstone, in acknowledging the resolutions passed at Mr. Forster's meeting in Glasgow, says:—"The Government have much pleasure in finding that the Glasgow Liberals have such cordial confidence in them. Mr. Gladstone shares in the estimate formed by the Scotch Liberals of Mr. Forster's loss to the Cabinet, and congratulates them upon having secured his presence at the late political gatherings."

Mr. Gladstone has written the following letter to Lord Aberdare in answer to an address that had been presented to him by Welsh Liberals,—"10, Downing-street, Whitehall, Dec. 15, 1882.—My Dear Aberdare,—I have received the gratifying address from the officers of the Welsh National Institutions which you, among others, have signed; and I beg to return my sincere thanks for the kind congratulations which it contains. I much value good wishes proceeding from the Principality of Wales, in which I have so long taken, and shall always continue to take, so special an interest. I am truly glad that the people of Wales appreciate what has been done for the improvement of their educational system.—I remain, most faithfully yours, W. E. Gladstone."

MONEY MARKET.

Friday.

Consols closed at 100⅝ to 100¾ ex div. for money, and 100¾ to 1 ex div. for the account.

Their Royal Highnesses the Prince and Princess of Wales, Princes Albert Victor and George of Wales, and Princesses Louise, Victoria, and Maud of Wales, left Marlborough House at two o'clock on Friday for St. Pancras, *en route* to Sandringham, to spend Christmas.

Mr. Fawcett passed a very good night on Thursday, and continues to make satisfactory improvement. He cannot yet leave his bed, but this he will be able to do, it is confidently hoped, in a day or two. Mr. Fawcett continues to receive congratulatory messages on his recovery.

The Central News states that the Government have decided to prosecute Mr. Biggar, M.P., for his recent Waterford speech, wherein he denounced the Lord Lieutenant as a bloodthirsty Peer.

The Hon. Algernon F. Egerton, M.P., and Mr. F. S. Powell were present on Thursday evening at the opening of a Conservative Club at Ince-in-Makerfield, near Wigan. Mr. Egerton criticised the policy of the Government in regard to home and foreign affairs, and asserted that that policy had been productive of mischief to the country. Lord Derby was a man of sound common sense, but he lacked decision of character on important occasions, and that was certainly a grave defect in a statesman.

A Conservative Working Men's Club was opened at Oxton on Thursday evening. Mr. MacIver, M.P., who took part in the proceedings, condemned the Egyptian policy of the Government, and said that six months hence the popularity they had acquired through the war would have dwindled away, and they would be as unpopular as they were six months ago. He urged Conservatives to be prepared, for they did not know how soon a general election would take place.

According to a private letter which has been received we are glad to hear that the health of Sir Stafford Northcote has been much recruited. The right hon. gentleman, after a somewhat boisterous voyage in the *Pandora* in the Bay of Biscay, reached Port Mahon on the 16th inst. Heavy gales detained the *Pandora* off Gibraltar, the Governor of which (Lord Napier) dined with Sir Stafford and party on board the yacht. Christmas Day will be spent by Sir Stafford at Palermo, and afterwards the yacht will proceed on the cruise to Malta, the voyage in the Mediterranean concluding at the end of January—as at present arranged—at Marseilles, and about that time Sir Stafford will return to England.

A private meeting was held yesterday afternoon in the Jerusalem Chamber, Westminster Abbey, to consider what steps it would be proper to take to procure a fitting memorial of the late Archbishop of Canterbury. It was expected that the Duke of Albany would have presided, but his Royal Highness was obliged at the last moment to send an apology for his absence. Among those present were the Lord Mayor of London, Mr. W. H. Smith, M.P., Sir Bartle Frere, the Bishops of Winchester, Lichfield, and Dover, the Dean of Lichfield, Canon Farrar, Archdeacon Denison, Earl Stanhope, Canon Barry, Archdeacon Harrison, Professor Bonamy Price, Dr. Jex-Blake, and Dr. Butler. It was resolved to appoint an executive committee, and to hold a public meeting on the subject. The necessary preparations for this meeting were then made.

The memorial of the late Prince Imperial, which has been erected at the Royal Military Academy at Woolwich by voluntary subscriptions of all branches and departments of Her Majesty's Naval and Military Forces, at home and abroad, will be unveiled by the Prince of Wales between the 8th and 15th of January, the precise date to be hereafter notified. The statue has been designed and executed by Admiral Count Gleichen.

ELECTORAL CHANGES AND CONTESTS, 1882.

The elections of 1882 have been neither numerous nor important, though with one signal exception—of which we will speak presently—they have uniformly shown increased strength on the side of the Constitutional party. In proof of this assertion we may point to the contests in the North Riding of Yorkshire, East Cornwall, Taunton, Northampton, and the North West Riding of Yorkshire, as well as to the unopposed return of Lord A. Percy for Westminster, where no Radical candidate dared to show his face; while the contests during the last two months at Salisbury (where a seat was won), Preston, Cambridge University, and Wigan were especially cheering. The unexpected and untoward event at Liverpool has, to a certain extent, neutralised this impression; but when the circumstances of this contest are duly weighed it will be seen that there is nothing in it to cause discouragement to the Conservative party. *The seat was lost by over-confidence.* A candidate was brought forward by the Conservative party who had rendered himself unacceptable to various sections of the electors, who, in consequence, would not exert themselves in support of his candidature; while, on the other hand, an exceptionally popular candidate was secured by the Radical party. Notwithstanding these circumstances, the Radical candidate polled 1,000 votes less than had been recorded in favour of the candidate of the same party at a single-handed contest two years before. It will therefore at once be seen that it was not the strength of the Radical party, but the weakness and unpopularity of the Conservative candidate which brought about this unlooked-for event. When we state that out of a constituency of upwards of 62,000 voters only 18,198 could be found to record their votes in favour of a supporter of Mr. Gladstone's Government, nothing more need be said. We hope, however, that this defeat will have the effect of impressing on the Conservative party the danger of over-confidence, and of allowing personal feeling to take the place of political principle. The result of the elections for the year is to leave parties as they were, the Conservatives having gained a seat at Salisbury, and lost one at Liverpool. And here we might stop were it not for the extraordinary speech of Lord Derby at Manchester last week. After stating that a judgment might be formed as to the strength of a Ministry which had been in office three years by the number of seats it had lost during that time (in which statement we entirely agree with him), he proceeds to make use of the following words:—"As a matter of fact there have been no defections numerically important. . . . In the present instance *no seat has been lost except one.*" We rub our eyes in astonishment, and ask in what state of mind could Lord Derby have been when he made the above extraordinary statement. "As a matter of fact" *fifteen* seats have been won by the Conservatives and three have been lost! We need say no more on this subject. We are convinced (notwithstanding Liverpool) that the feeling of the country is running strongly against Mr. Gladstone's Ministry, and that this feeling will be manifested more and more whenever the opportunity is afforded.

Carmarthen Boroughs.—Mr. B. T. Williams (R) being appointed County Court Judge:
Jan. 4.—J. J. Jenkins (R)

Yorkshire, North Riding.—On death of Lord Helmsley (C):
Jan. 24.—Hon. G. Dawnay (C) 8135
— Rowlandson (R) 7749

Preston.—On Sir J. Holker's (C) appointment as Judge:
Feb. 2.—H. C. Raikes (C)... 6045
Wm. Simpson (R) 4212

Westminster.—On resignation of Sir C. Russell (C):
Feb. 10.—Lord A. Percy (C).

Taunton.—On death of Sir W. Palliser (C):
Feb. 16.—S. C. Allsopp (C) 1144
Lord Kilcoursie (R) 917

Meath County.—On resignation of Mr. A. M. Sullivan (HR):
Feb. 22.—M. Davitt (HR)

Northampton.—On expulsion of C. Bradlaugh (R):
Mar. 2.—C. Bradlaugh (R) 3798
E. Corbett (C) 3687

Malmesbury.—On decease of Mr. Powell (C):
Mar. 7.—Colonel C. W. Miles (C) ... 491
C. N. Luce (R) 435

Carnarvon Boroughs.—On death of Mr. W. Bulkeley Hughes (R):
Mar. 28.—T. L. Jones Parry (R)... ... 2047
R. Sorton Parry (R) 596

Cornwall, E.—On succession of Mr. Robartes (R) to peerage:
Mar. 31.—C. T. D. Acland (R) 3720
J. Tremaine (C) 3519

Meath County.—M. Davitt (HR) being disqualified:
April 14.—E. Sheil (HR)

Somerset, W.—On resignation of Major V. H. V. Lee (C):
April 25.—E. J. Stanley (C)

Yorkshire, N.W.—On death of Lord F. Cavendish (R):
May 18.—J. Holden (R) 9892
A. E. Gathorne-Hardy (C) ... 7865

Halifax.—On resignation of Mr. J. D. Hutchinson (R)
Aug. 19.—T. Shaw (R)

Haddington Burghs.—On resignation of Sir D. Wedderburn (R):
Aug. 22.—A. Craig-Sellar (R) 833
W. S. Seton-Karr (C)... ... 544

Edinburgh City.—On resignation of Mr. Cowan (R):
Nov. 3.—S. B. Waddy (R) .. . 8454
J. H. Renton (R) 7718

Ennis.—On resignation of Mr. Finigan (HR):
Nov. 14.—M. J. Kenny (HR) 136
R. W. Carey-Reeves (C) ... 95

Salisbury.—Mr. Grenfell (R) having accepted office:
Nov. 20.—C. J. Kennard (C) 955
W. H. Grenfell (R) 852

Preston.—On resignation of Mr. Raikes (C):
Nov. 23.—J. E. M. Tomlinson (C) ... 6361
R. W. Hanbury (C) 4167

Cambridge University.—On resignation of Right Hon. S. H. Walpole (C):
Nov. 29.—Right Hon. H. C. Raikes (C) 3491
Professor Stuart (R) 1301

Wigan.—Mr. Powell's (C) election having been declared void:
Dec. 2.—Hon. A. Egerton (C) 2867
W. Wren (R) 2243

Liverpool.—On Lord Sandon's (C) succession to the Peerage:
Dec. 8.—S. Smith (R) 18198
A. B. Forwood (C) 17889

Y * * * *

CHRISTMAS CAROL.

Rouse, ye Christians, 'tis the morning
Which the world has set aside
From the havoc of the ages,
And men call it Christmastide.
Come, then, join in happy chorus,
All the bells ring loud and gay;
We have only joy before us—
Let us bless our Christmas Day!

Not again shall eyes awe-stricken
See the sights those herdsmen mild
Saw, and gazed, all unforbidden,
At the coming of the Child.
But the bells ring Christmas morning,
Let us hasten at the call,
Let us join the angel anthem—
"Peace on earth, goodwill to all."

Never more with royal Magi
May we crowd around the spot—
Where the Holy Babe lay—wondering
At the mystery of His lot.
But our spirit leaps within us
And our voices gladly swell
Just to bless this Christmas morning
Which the angels came to tell.

No, for us is left the blessing
Paled with memories of woe,
Robbed of all the secret halo
Which environed Christ below.
But we veil sad retrospection—
We shut out our cares and sing
Thanks to God on Christmas morning
While the happy Yule bells ring.

For we listen like the shepherds,
While through all God's earth resounds
Just the simple thrilling story,
Told with less seraphic sounds.
But the song is always welcome,
And as true to us as then,
When the air throbbed with the gospel
Of God's greatest love to men.

Aye, and we too tread, late pilgrims,
In the footprints of the kings,
When our hearts are warm and loving
Bringing Christmas offerings—
Feeding all Christ's empty brethren,
Cheering sick and sad to-day,
Helping lips too used to sighing
Just to sing on Christmas Day.

All the past and all the future—
One dis-buried, one unknown—
All to-day's large griefs are silenced,
Melted in one monotone—
"Glory be to God in Heaven
Who sent peace to man on earth"—
Ring the bells, then, Christmas morning,
And proclaim the Saviour's birth.

AGNES STONEHEWER.

At a recent meeting of the Society of Apothecaries it was decided to found two scholarships to be open to the medical profession, one in clinical medicine, therapeutics, and hygiene, and the other in surgery. The amount, tenure, and other particulars of the scholarships will be published early in the ensuing year. The late Mr. J. F. de Grave, a former master of the Society, has bequeathed to it a legacy of £5,000, free of duty, in augmentation of the fund for the relief of distressed members.

Le Journal Officiel has, during the last month, published several notices forbidding the employment of children in certain industrial processes, such as the manufacture of salycic acid, celluloid, and some of the preparations of sulphur, which are injurious from the vapours given off. Children under 16 and girls under 18 are not allowed to be employed in rag picking and sorting, except in very well ventilated workshops. Boys under 14 and girls under 16 are forbidden to drag loads in the public streets, nor are they allowed to do so in any factory, yard, or workshop, except on level floors, and with a load not exceeding 100 kilogrammes (including the truck) in weight. Boys between 14 and 16, however, may do so in the public road, provided this weight is not exceeded. Children are forbidden to be employed in any factory or workshop engaged in cutting and grinding bone, horn, mother-of-pearl, or, in fact, any material of the kind which evolves much dust. Slaters and plumbers are also forbidden to employ children on any work whatever on the roofs of houses, or in any place where there would be risk of injury from falls.

DOUBLE ACROSTIC.

A prize of £3 3s. in money will be given at the end of each quarter to the solver of the greatest number of our Double Acrostics during the thirteen weeks. Solutions must reach the office not later than the Monday week following the date of publication, and must be signed with a distinct pseudonym, of not inordinate length. Ties will be guessed off the following quarter. Solutions must be addressed Acrostic Editor, *John Bull*, 6, Whitefriars-street, Fleet-street. Alternatives allowed to the number of three: anyone sending more to a single light will not be credited. In the case of a quotation, the word intended by the author must be given, even if others should answer the sense of the light.

ANSWER TO DOUBLE ACROSTIC, No. 3.

(Twenty-eighth Quarter.)

1. F urbelo W
2. A ppl E
3. R lgo L
4. E vangelica L

Note.—Light 3: Shakespeare's "Henry IV." Part II. Act 4. Scene 4.

Correct solutions have been received from Alga, Beverley, Berkshire, Bab, Chavernes, Cousins, Dunstan, Dumfoodle, Hadji, Hampton Courtier, Iris, Jib, Kenmore, Knole, Katydid, Ketha, Lance, Land-o'-Nod, Magnet, Mere Hazard, M. A. E. B., Peewit, Rosslyn, Spero, Sarnia, S.O.F., Wylmcote, X., and Zenobia.—29 correct; 24 incorrect; total, 53.

X.—You gave "Regal" for "Revenge" in No. 2 Acrostic.

Peewitt.—Your first letter did not reach us until this week. We quite admit that the decision complained of bears hardly in particular cases, but it has been found by experience to be the best under the circumstances.

Noremac.—Great and Little Casz are terms used in the game of Casino.

DOUBLE ACROSTIC, No. 5.

(Twenty-eighth Quarter.)

Proem.

Oft-times my first with my second is seen—
Indeed seldom my second without it has been;
Of late, though, my first has preceded my second,
And come in a way on which nobody reckoned.

1.

I will take you to the play, sir,
Through the mud and mire so soft,
When you're comfortably seated,
You will see me up aloft.

2.

Why must I fly to Gaul for words,
To puzzle the ill-read?
Why can't I stick to England
And the English words instead.

3.

I, in this age of tinsel alone am thought no sham,
In Seville I'm largely collected for oranges, wine, and for jam.

4.

Suggestive of the best of cheer
In this merry Christmas time,
Whole, complete, new loaf, good beer,
And what not for a rhyme.

H. W. L.

SPECIAL TIE ACROSTIC.

Charitable wish of the harassed author.

May these verses, my dear sir, e'er your winner they decide,
Cause many new editions of the *Moaning of the Tied.*

Proem.

We sit and are waiting, oh! tell us why is it,
Those who do so much walking won't pay us a visit.

1.

Oh, poet won't you understand
That you can count me on one hand?

2.

In England St. Austin protects me with care,
But over the waters I deck St. Omer.

3.

Nutrition and sweetness in me do combine,
Some reckon me best of the fruits of the vine.

4.

Altho' pious remarks I am made to convey,
I can tell you my date in a roundabout way.

5.

I am scarcely distinctive, yet served as a purer name,
To a seafarer doomed who had many a worser name.

6.

I always insist (or my use is destroyed),
On that number unlucky most convives avoid.

7.

I am an emblem of resistless might,
I charm the eye, and yet destroy the sight.

8.

Pushing folks have often wanted,
To take me when my fortieth's granted.

9.

Oh! widows rich and maidens fair, how happy should I be
You let me press your dainty lips,
And place your gentle arms on me.

PRE-AUX-FRANES.

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